

THE *September 5 1659*
Quakers Downfal,
With all other
DISPENSATIONS

Their inside turn'd outward :

Wherein you have it infallibly interpreted,

1. *What Scripture is, what not.*
2. *By whom it was writ.*
3. *For whom it was writ.*
4. *The end wherefore it was writ.*

ALSO,

A Brief NARRATION of the *Quakers Conference* with us the second of *July 1659.* wherein we made appear, That all their Sufferings in *New-England*, or any other Nation, they suffer-justly as evil doers, so that neither they nor their Persecutors, so living and so dying, shall escape Damnation.

With a clear Confutation of all *ARMENIANS*,
[called *FREE-WILLERS*] that deny Gods Pre-rogative Power in matter of Damnation and Salvation.

Written by *Laurence Claxton*, the alone, true, and faithful
Messenger of Christ Jesus the Lord of Glory.

L O N D O N:

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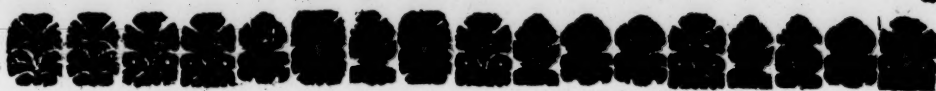
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OF F. L. GAY

NOV. 3, 1918

1831



ROM. 15. 4.

For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope.

THe revelation of my Faith—finding it requisite to give you the Seed of Faith, the true interpretation of this Scripture, in that you may understand why the same Spirit that was in them, now manifested more fully in me, doth in the first place pitch upon this saying, which is for these ensuing grounds following :

First, that you may know what Scripture is, and what not : As touching this, none can finde the nature of the Writer, and the language of what is written, but onely the Seed of Faith, so that take notice, that as Christ hath locked up all the principal Secrets of the Scripture in his own spiritual breast; so again observe, that the Scriptures are not interpreted by the light of reason, but the divine light of Faith, inspiration or revelation, unless the seed of reason would affirm that the Scriptures were written by the wisdom of flesh; if this could be made appear, then I should conclude with the learned of this world, that the true interpretation of the Holy Writ belongeth onely to the light of reason, and learned in the wisdom of flesh, but in that we onely know by what light or learning the Scriptures were written, and have the experience of that saying, *All Scripture is given by inspiration of God* ; I say, if I had not the spirit of inspiration or revelation in my own soul, not any part or portion of Scripture would belong unto me, no more then it doth to *Oxford* and *Cambridge* ; but I assuredly know, and against men and angels affirm, that I write this by the same spirit of inspiration as the Prophets and Apostles did theirs ; nay furthermore I affirm, that being called forth by verue of this last Commission, infallibly to bear record to this last Witness of the Holy Ghost or Eternal Spirit, the knowledge

of which doth interpret the mystery of the two former Commis-
 sions, which *Moses*, the Prophets and Apostles never rightly un-
 derstood, neither was it required of them to know Christ in their
 Commission any other but God the Father, neither was it requi-
 site for the Apostles in their Commission to know Christ any o-
 ther but the Son of God; but now in this last Commission, it is
 revealed that Christ which died out of the gates of *Jerusalem*,
 was God the Father, God the Son, God the Spirit, in one single
 person glorified, as in the ensuing matter you shall finde, so that
 from the spirit of Faith in me, in opposition to all the seed of
 the Serpent, or seed of Reason in this world I affirm, that not
 any but this last Witness can give the true sense and meaning of
 any sentence in Holy Writ.

Although the Learned in their days did assume the interpre-
 ration to themselves, as now they do in this Witness or revela-
 tion of ours, yet you may understand none so much as the Lear-
 ned did withstand *Moses*, and persecute the Prophets as the Priest-
 hood and Elders of *Israel*; and you may finde *John* 7. 48. the
 Learned of this perishing world, was those that persecuted Christ
 and his disciples, as mind what their learning directed them too,
 saying, *Are ye also deceived, have any of the Rulers and Pharisees*
believed on him? they judging it a dishonor to their wisdom to
 be ruled by him, supposing by their learning they could onely in-
 terpret the wisdom of Faith in the Law, as minde the 52 verse,
Art thou also of Galilee? search and look, for out of Galilee ariseth
no Prophet; so that you may not question but the Rulers, Scribes
 and Pharisees did take great pains to finde out the true Christ,
 yet in that they did interpret or sought him by the wisdom of rea-
 son, and not with the wisdom of Faith, they could not know him
 when they saw him, and therefore *Paul* meets with them in the
 1 of *Cor.* 2. 8. saying, *Which none of the Princes of this world knew,*
for had they known it, they would not have crucified the Lord of
Glory, and yet who but Princes, Priests, and Magistrates of this
 world do assume the interpretation of divine Revelation by their
 carnal wisdom that shall perish with them, so that as none of the
 Princes in the Apostles dayes knew Christ when he was among
 them,

them, so I know none, neither teacher or their hearer, that knows Christ clothed with three titles in one single person glorified.

And therefore it is, the Preachers of our Nation know not what is Scripture, being unlearned in the language of the spirit of Faith, which knows and interprets that which is Scripture, but these wise men in our days take that for Scripture which is none; so wresting the Scripture to their own destruction, 2 Pet. 3. 16; as the wisdom of Reason takes the wisdom of *Solomon* to be as pure and heavenly as *David* or any of the Prophets whatsoever, when the beloved of the Lord can discern by the eye of faith in those sayings 1 Kings 3. from 9. to 12. what wisdom it was *Solomon* was endued withal, was it not wisdom to discern between good and bad in the Affairs of his kingdom, *therefore give thy servant an understanding heart*, not to know thee as my father *David* did, but to judge this great people, so that according to this request, minde the words of the Eternal God, *I have done according to thy words, so I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee*; now let any of you the Seed of Faith judge, if this had been the wisdom of Faith, what a man of admiration had *Solomon* been, so that *Moses* before him, nor *Elijah* or any of the Prophets after him, had not been comparable to him; but alas his wisdom was but natural, and yet the highest pitch of reason that ever was, or shall be from *Cain* to the end of the world, for had his wisdom been divine as *Moses*, or the Prophets, or as his father *David*, then the Queen of *Sheba* or any of the heathen Kings would not have given *Solomon* a visit no more then *David* his father, but *Solomon* being endued with such a large measure of wisdom, as to finde out any difficult cause, and to give righteous judgement concerning it, and to speak a language above all the Princes, and to find out the secrets of Nature above all other men, that was the load-stone that drew the Princes of Reason to his Court, to behold his wisdom and glory, and ever since the greatest despisers in this world of the Lord Jesus and his heavenly wisdom, do embrace the wisdom of *Solomon*, even as eternal life it self, insomuch that the seed of *Solomons* body, viz. the wisdom
of

of Reason, hath printed and bound-up *Solomons* stories with the writings of *Moses*, the Prophets, and the Psalms, which were written by the divine wisdom of Faith, and at this day do preach it, and believe it as true Scripture, as those before mentioned, when you may finde it written *Luke 24. 44. That all things must be fulfilled which were written in the Law of Moses, in the Prophets, and in the Psalms concerning me*, not in the least including, but absolutely excluding the writings of *Solomon*, as having no part or interest concerning him, as you may read the 27 verse, *And beginning at Moses and all the Prophets, he expounded unto them in all the Scripture the things concerning himself*; so that all, except those that are of the wisdom of *Solomon*, may undoubtedly believe that *Solomons* writings were no Scripture.

For you may remember when Christ was upon earth, he highly vindicates the writings of *Moses*, the Prophets, and *David*, but altogether takes no notice of the writings of *Solomon*, neither doth Christ give any applause to *Solomon* his wisdom or glory, but in *Matthew 12. faith, A greater then Solomon is here*, so that if the wisdom of *Solomon* had been divine, how had those sayings of God been true in the 1 of Kings 12? *I have given thee a wise and understanding heart, so that there was none like thee before, neither shall any be after thee*, so that Christ who is all divine wisdom, being upon the earth after *Solomon*, had been inferior to him, so that this will satisfy all but the seed of Reason, that *Solomons* wisdom was but natural, so his writings no Scripture, therefore not for our learning; and as for the glory *Solomon* possessed, was like his wisdom, not eternal, but perishing, as is all his children after him: And you may read another saying of Christ *Matthew 6 29. Consider the lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these*. Ah may dear friends, you may clearly see that *Solomons* wisdom was not divine but humane, so perishing, yea more fading then the lilly of the field; and then in the last place you may read 1 Kings 11. 4. *That Solomon when he was old, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father, with such*

such like vanity his wisdom directed him to, and his glory perished in, as is manifest at this day in his children after him, so that from hence forward all ye the faithful of the Lord take notice that *Solomon* nor *Job* their writings are no Scripture, though I judge *Job* a righteous man, who was a *Caldean* nigh a thousand yeares before *Moses*: But,

2. For whom was the Scripture written? and that the letter saith, *By holy men of God, who spake as they were moved by the holy Ghost*, 2 *Peter* 1.21. So that from hence you may be confident, that it was none of the learned or great Rabbies of the seed of Reason, for you must understand the Scriptures were not written by the wisdom of flesh, but the wisdom of faith, inspiration, or revelation; So then take notice they were poor trades-man, as shepherds, plow-men, and fisher-men, men of small account, and no reputation, as we are, no more regarded amongst rich and poor, nor taken notice, unless to be persecuted, then the dog; men that travelled up and down poor, weary, and hungry, glad of refreshment by friend or foe, and men subject to like infirmities as we the seed of faith are in these dayes, and so was the Prophets before them, as *James* 5.17. *Elias was a man subject to like passions as we are*: what such a Prophet as *Elijah* that was as God upon earth, and represented the God-head above, yet this man was passionate, not as the seed of Reason, but the seed of faith, a man of like passions as we, *Paul* and the rest of the faithful, so that if you know us, even as we are, so were they, both in naturals and spiritualls, these were the men that Christ did chuse for his Prophets and writers of Scripture, and if there were any of them as *Paul* that had been brought up at the feet of *Gamaliel*, for all his learning, till the seed of faith was lord over his Reason, he was not capable of being a messenger, or setting pen to write of Christ *Jesus* the Lord of Glory. So now you have heard they were the seed of faith which sprang in their souls revelations of the knowledge of the eternal God, men in their commission no more regarded then we are in our commission, till such time that they were dead, and all that knew them were also departed, then their writings was honorable, but whatever they writ in their time of life, was.

8 *Scripture onely writ for the Seed of Faith.*

was nothing so acceptable as it is now after their death: as touching this, I shall not need to trouble you what a catalogue of defamations reproaches, and terrible persecutions the prophets and Apostles underwent, for publishing and writing this Scripture, which now you, both teacher and hearer, their children and seed of their own body, makes a great Trade of, so that, [mind what you read, and observe] they were the knowing of the seed of faith that writ those letters in the first and second Commission.

3. For whom was this written? *Paul* saith, it was written for his learning, and all that was of the same faith with him; therefore he speaks in the plural, *The Scriptures afore-time were written for our learning*, including all the Seed of Faith with him; but by the way take notice that *Paul* doth not intend his own writings were written for his learning, but the tenor of his speech reflected upon the writings of *Moses* and the Prophets that were before him, as you may read *Rom. 4. 23. Now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe on him, &c.* Now minde, this trial of *Abraham* was not written for him, but for the Seed of Faith that came after him; for this you must understand, that what a man writes in his life time, is not for his learning that writ it: but I write my revelations in me for the instruction or learning of others that come after me, for in that I have been learned by the Seed of Faith in my soul, therefore I write my knowledge that Christ Jesus is the onely God, for the learning of them that shall come after me, even so the transactions and revelations of *Moses* and the Prophets were left upon record for the Seed of Faith afterwards, as *Paul* tells you, *1 Cor. 9, 10. For our sakes no doubt this is written, not for their sakes that writ it, but for the sake of Paul, and the Seed of Faith with him, the Law and the Prophets were written; for you must understand as there are now, so there was in their days, carping cavelling spirits that would have Paul prove from Moses and the Prophets how Christ should be the Son of God, and why the Circumcision was not in force, as formerly, as also their offerings and sacrifice; And brethren, I would not that ye should be ignorant that all our fathers were under the cloud, and all*
passed

None can interpret Scripture but the Seed of Faith. 9

passed through the Sea, and all eat and drank of the spiritual Rock Christ Jesus, 1 Cor. 10. 1, 2, 3. Now minde that all the transactions and dealings of God with the house of *Israel*, *Paul* applies it to the Believers in his days, as in verse 11. *Now all these things happened unto them for ensamples, and they are written for our admonition* : now take notice how many several places *Paul* hath quoted, for the confirmation of the Faithful in his days, that the dealings of God with *Moses* and the Prophets, were onely written for the learning of the Apostles and those that believed in their doctrine, and not for any of the seed of reason whatsoever, though never so great or learned Rabbies of the world ; the Scriptures aforetime were not written for *Pilate* and *Herod*, the Scribes and Pharisees, or Rulers of *Israel*, but for our learning, saith *Paul* ; not for the learning of them that persecute us, but for the learning of us that are persecuted for the same God, and the same faith as they were, for we the righteous and beloved of the Lord, who are the true Commissionate Ministers and Messengers of God as they were, for our learning, and for none other, but for our sakes were the Scriptures written ; and therefore it is written, *what hast thou to do to take my words in thy mouth, and least to be reformed*, thou seed of reason, that art an enemy to the Eternal God and all his Commands, yea, ignorant of thy eternal happiness? how canst thou say the Scripture was written for thy learning, unless to set forth thy eternal destruction? notwithstanding thou makest use of it for thy advantage and glory, and thereby thinkest to have eternal life, yet from the Lord Jesus I say, they do not in the least concern thee, neither hast thou any part or portion therein ; for as they were writ by the spirit of all-knowing Faith, so they onely belong to the Seed of Faith, how canst thou then imagine that thou by thy natural learning canst understand the true meaning of the eternal Spirit? for nature understands it naturally, so cannot interpret the language of faith, because it is spiritually writ by the spirit of faith.

So that take notice, as the Scripture belongs to none but the Seed of Faith as aforesaid, so likewise none but the knowing of that Seed can, or are able to interpret the Scripture ; and as you

10 None can interpret Scripture but the Seed of Faith.

have heard that the writings of *Moses* and the Prophets were onely writ for a few, even for the Apostles, as *Paul* and the rest so the writings of *Paul* with the Apostles, are onely written for the learning of the third Commission, nay I say, and from the spirit of the Lord Jesus I affirm, that the writings of *Moses*, the Prophets and Apostles are onely written for our learning, and for none other, what ever the seed of reason pretend to the contrary, and though they preach it and read it, yet I say they have nothing to do with it, neither was it written for their learning, unless therein they may finde it recorded, how that their fathers murdered and put to death the Prophets and Apostles, yea that Jesus the Lord of Glory, I say if you impute any part or portion therein, you must take all woes, plagues, and judgements therein threatned, as you may finde a Catalogue of them in *Matth. 23* saying, *Wo unto you hypocrites, which indeed appear beautiful outward, but are within full of all uncleanness, ye also appear outwardly righteous, but within are full of hypocrisie and iniquity. Wo unto you ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets wherefore ye be witnesses unto your selves that ye are the children of them that killed the Prophets :* I say from the Lord Jesus, if anything were written for your learning, it must be these and such like hypocrisie aforesaid, so that you the seed of reason shall no need to learn this or any other wickedness, because your reason being naturally your School-master, teacheth you all manner of hypocrisie, tyranny, and such like filthiness against the Seed of Faith, so that for the time to come when you cast your eye into the Scripture [mind what you read] it is not for you to learn the steps of your fathers, but to read the sentence of the eternal woes to your selves in your fathers, for you are naturally prone with your fathers, to applaud and honor the writings of Prophets, and the righteous that you did not know, and to imprison and condemn the writings of them that you do know; for while the Prophets and Apostles were alive, their writings were despised for their persons sake, Reason then judging them men of no learning,

ning, and small reputation, could not understand how they should write from inspiration, any more then the Priests and Rulers of *Israel*, who were onely endued with the light of reason, and therefore it was the wisdom of reason in those days did look upon them, and so esteem them as false prophets and teachers, and so by their wisdom of flesh did put to death Christ Jesus and his commisionate Ministers for Blasphemers, and now the last Commission or Witness of Christ the Eternal Spirit, of the same seed is despised and slighted in that they know our persons, they condemn our writings for blasphemy, though truly and really they are the blasphemers themselves; so that I say as I said before, there is none of these three Commissions written for the learning of the seed of reason, but onely for the seed of faith that were then living, and so believed their doctrine in their time and places: But,

4. Seeing the writings of *Moses* and the Prophets were onely written for the learning of the Apostles, and the writings of *Moses*, the Prophets, and Apostles were written for our learning in this last high Commission or Witness of the Eternal Spirit, therefore now I shall give you to understand what it is in the aforesaid writings we are to learn, and what not, that so for the time to come ye may not wrest the Scriptures to your own destruction, by attributing that unto them that cannot be learned by them, or by taking that from them that may be learned by them: For want of knowledge in this secret, some do idolize it, and others do slight it, and very few there are that truly understand wherefore the Scripture was written; so that you the Seed of Faith may rightly use it, and not abuse it, observe that what now I write is for the learning of all the Seed of Faith, so long as this Commission or Witness shall hold, which must not end till time be no more in this Reasons kingdom: so that,

First from the Eternal Spirit of the Lord Jesus I affirm, That the Scriptures were written for our learning, to know God, or Christ God clothed with three Titles in one single person glorified to all eternity.

Secondly, against men and angels I affirm, That all Opinions

or Dispensations, though never so heaven-like written, that are not included in one of those Commissions, are counterfeits, so not learned by the Spirit of Faith, but the light of reason onely, so none of the three Witneses.

As unto the first of these Affirmations aforesaid, I shall clear up from the first Epistle of *John* 5. 7, 8 verses, where you shall finde it thus written, *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness in earth, the Spirit, the Water, and the Blood, and these three agree in one;* from hence ye the blessed of the Lord may without doubting believe, that the Lord Jesus had resolved in himself before he had formed any creature to live in his presence, to make known himself to this unbelieving world by three several Commissioners, holding forth his glorious Person in different Titles, which three were to be sent forth by voice of words from the mouth of the Lord Jesus, to bear witness unto his glorious Name, as the onely true Commissioners till time be no more; therefore *Moses* the first Commissioner, so the first Writer of Scripture, doth bear record unto Christ Jesus under the Title of God the Father, and so what was writ by *Moses* and the Prophets in the vertue of that Commission, was written by inspiration or revelation, so is to be believed for Scripture, the Holy Writ of God the Father.

2. The Apostles were the second Commissioners, so the second Writers of Scripture, and do bear record unto Christ Jesus under the Name or Title of God the Son, so what was written by the Apostles, or any other in vertue of their Commission, was writ by inspiration or revelation, so is to be believed for Scripture, the Holy Writ of God the Son.

3. *John Reeve* and *Lodowick Muggleton* are the third and last Commissioners, so the third writers of scriptures, & do bear record unto Christ Jesus under the Name or Title of God the Spirit, so what is written by this last Commission, or any other in the vertue of the same Commission, is writ by inspiration or revelation, so by the Seed of Faith will be believed for scripture, the holy writ of God, the holy Ghost or Eternal Spirit.

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Therefore ye the Seed of Gods owne body, ye are without doubting to believe, That the Lord Jesus is all the Gods that ever was, is, or shall be, in one single person glorified, blessed for ever to all eternity; as also that Christ the Father, and Christ the Son, is both comprehended in this last Witness, Christ the Eternal Spirit, and thus I declare as it is written, *they all three agree in one*, bearing all as one entire record and testimony to Christ Jesus the onely alone ever lasting Father, Creator of Heaven and earth, and therefore as the two former had power to curse either angel or man that should preach any other doctrine, but what was held forth by them in their Commissions, so whatsoever after the report hereof is sounded in their eares, do preach any other doctrine contrary to this high, glorious, spiritual Commission, they are held accursed, yea blasphemers against the Holy Ghost the Eternal Spirit; and so to the end of the world let this be in memorial, that we write not of other mens labours, but as our faith within us reveals unto us, that the true meaning of the former Scripture are infallibly interpreted by this last Witness, what the Lord Jesus was, is, and ever shall be world without end.

2. If any of the seed of the serpent by their light of reason, do from this second Affirmation assume authority for their preaching, by vertue of the two former Commissions, *viz. Moses* and the Apostles, let them know this from the Lord Jesus, that at best they are but thieves and robbers, yea by those Commissions declared counterfeit Prophets and Ministers, for this you must know that you are not included in either of those Commissions.

First, in that you were not living in the days of *Moses* and the Prophets, so have no authority by voice of words from God as they had, therefore not endued with the same spirit of inspiration or revelation as they were, neither do you know which of you are Jews, and which of you are Gentiles, so do not worship Christ as God the Father, in manner and form of worship as they were commanded, and did observe, therefore take notice you have neither part nor portion in the first Commission, so are not authorized

thorized to preach by vertue thereof, neither do you bear record to the first Witness, that Christ is God the Father.

2. In that you were not living in the days of the Apostles, so have no authority by voyce of words from the Lord Jesus as they had, therefore not endued what the spirit of inspiration or revelation as they were, for there is not any of you the seven churches, viz. Papist, Episcopal, Presbyter, Independent, Anabaptist, Rantter, Quaker, that can with peace of conscience say, that the finest head-piece among you was called into the Ministry by voyce of words, or by imposition of hands received the holy Ghost, as *Timothy* and *Titus* to be Bishops, or Elders, or Presbyter, so not by the same power sent out in point of Ordination to preach the same Gospel as they did, but that ignorance and ambition hath blinded your eyes, I might admire you should assume the name of an Apostle or Bishop without the power, what's a Commissioner without a power? it's like a Lamp without Oyl, of no use but to look upon, as darkness and no light, and yet what a noise you make with anothers Commission, when you might know if ye were not stone-blind, that your fathers put all the true Commissioners to death that had power to ordain others, and yet you will have succession without any Ordination of Apostle or Bishop, when that you cannot be ignorant but that your Ordination was from the Roman Emperors, so the messengers of men and not of Christ: O therefore, if not for fear, yet for shame leave off your rebellion and treachery, and do not damn your own souls for riches and honor, in deceiving of others, for by vertue of this Commission, yea from the revelation of the Eternal Spirit, I declare you blasphemous counterfeit-Ministers, in that you assume authority by the Commission of *Moses* and the Apostles, having no Commission from the Lord Jesus your selves, you make merchandize, and have ready sayl and quick return, for that your fathers then living persecuted and put to death Christ Jesus the Son of God.

3. Though you are now living in the days of the third Commission or last Witness revealed by voyce of words, that Christ Jesus is in the form of a man, all power, life, light, and swifter
then

then thought, so glorious that the sun at his presence will be put forth as the snuff of a candle, yet let me tell you, and yet not I but the revelation of faith in me, that none are included in this last Commission, or Witness of the Eternal Spirit, but such whose hearts are enlightened with the knowledge of divine Faith, to believe the doctrinal writings herein revealed, and from thence are acted forth obedient in their life and conversation.

From my seed-spring within me I say this unto you, that there is not any in the world now living, that in the verrue of this Commission is called forth by the spirit of inspiration or revelation, but onely my self to bear record and testimony that *John Reeve* and *Lodowick Muggleton* are the last Commissioners that ever shall appear in this unbelieving world, I say from the Lord Jesus, I having the same spirit of revelation that gave this Commission by voice of words, that I am endued with divine knowledge to write that for the next generation, the body of which shall not be buried, till this world be buried with thick darkness to all eternity; and therefore ye the seed of the serpent, thou proud reason, and god of this world, despise, scoff, persecute, and put to death what thou canst Christ Jesus, clothed with three Titles, confirmed with three Commissions, yea sealed with the blood of these three Witnesses; so you that have ears to hear give attention to what I shall now write, which is this, That whosoever despiseth this last Commission, despiseth the two former, yea who believeth not this, believeth not the writings of *Moses* and the Apostles, and so believeth not Christ Jesus to be God the Father in the first Commission, nor believeth Christ Jesus to be God the Son in the second Commission, so cannot believe Christ Jesus to be God the Holy Ghost in this last Commission, one person clothed with three Titles glorified to all eternity, so they believe in no God at all, but an infinite power in thy perishing nature onely, and so at the end of this Commission shall perish with thee to all eternity; for know this, that what is a counterfeit, is a lye, but all that pretends a Commission against this, not being commissioned by one of these three, are counterfeits, so lyers; for as there is but three that bear record in heaven and earth, so three
there

there must be, and no more nor no less, therefore whosoever doth preach forth more then these three, are ignorant of all, and who-so holdeth forth but two, robs Christ of his glory.

But now in the next place, that you may understand a Commission from a Revelation, I shall give you to know what is done or spoken by a Commission, and what not.

And first for the first, all the wonders and miracles that were wrought by *Moses*, were prosecuted by vertue of his Commission that was given him by voice of words from the Lord Jesus, in the name and authority as the Lord God of your fathers, *viz. The God of Abraham, Isaac and Jacob hath sent me unto you*: this was his name, and this was his message. By vertue of this Commission *Moses* was in stead of a God to the people of *Israel*, as *Exodus 20. 19.* they said unto *Moses*, *Speak thou with us and we will hear, but let not God speak with us lest we die*; so that by this Commission was executed all the plagues upon *Pharaoh*, by his Commission were the Red-sea divided, yea by his Commission was the Law given to the people of *Israel*, with all the Statutes and Ordinances therein to observe, it was by Commission that *Elijah* said, *there shall be no dew nor rain for these years, but according to my words*, it was by Commission that *Elijah* destroyed all the Prophets of *Baal*, and the Captains and their fifties, so that by vertue of his Commission *Elijah* in a God-like manner effected all his wonders.

2. By Commission was all the miracles done by the Apostles, received by voice of words from the Lord Jesus, in the name and power as Christ Jesus the Son of God, and so all the miracles that was done, they did it by vertue of that power, *Acts 2. 2.* under the title and name of Christ Jesus the Son of God, as it is written *Acts 4. 10.* *Be it known unto you all, that by the name of Jesus Christ of Nazareth whom ye crucified, and whom God raised from the dead, even by him doth this man stand here before you whole; neither is their salvation in any other, for there is no other name under heaven given among men whereby we must be saved.*

3. In this last Commission that was given by voice of words unto *John Reeve*, was these, as Christ Jesus spake unto him *ver-*
batim,

batim, word for word, three several mornings, saying, John Reeve, I have given thee understanding of my minde in the Scriptures above all men in the world, look into thy own body, there thou shalt see the kingdom of heaven, and the kingdom of hell, I have chosen thee my last Messenger for a great work unto this bloody unbelieving world, and I have given thee Lodowick Muggleton to be thy mouth, I have put the two-edged sword of my spirit into thy mouth, that whoever I pronounce blessed through thy mouth, is blessed to eternity, and whoever I pronounce cursed through thy mouth, is cursed to eternity; if thou dost not obey my voice, and go where ever I send thee to deliver my message, thy body shall be thy hell, and thy spirit shall be the devil, that shall torment thee to all eternity: Go thou unto Lodowick Muggleton, and with him go to Thomas Turner, and he shall bring you to one John Tany, and do thou deliver my message when thou comest there; and if Lodowick Muggleton denieth to go with thee, then do thou from me pronounce him cursed to all eternity. Go thou unto Lodowick Muggleton, and take such a woman along with thee, and then go thou unto one John Robins a prisoner in New Bridewel, and do thou deliver my message to him when thou comest there.

Now you that have divine understanding may discern the variety, and seeming contrariety in these three Commissions, as also in their revelations, for you read the Commission of Moses and the Prophets was to deliver messages to Kings and Princes, yea to the Rulers and Elders of *Israel*, which message was to declare woes, plagues, and judgements against them externally as touching their bodies, their goods, and their cattel, &c. and their revelation led them to worship Christ in Circumcision, Offerings, and Sacrifices in Temples made with hands, as *Jerusalem* and such like places, and to call upon Christ by name of the Lord God of *Israel*, or God Almighty, and everlasting Father.

2. You read the Commission of the Apostles was to cast out devils, cure the sick, and raise the dead, &c. and their revelation led them forth to preach faith and repentance, by dipping them in water, waving all the Ceremonies and Circumstances of the Law aforesaid, and from thence to baptize them with the Holy

Ghost and with fire, not tyed to any particular place of worship, but travelling from town to countrey, preaching Jesus Christ that was crucified by the hands of the Jews, was risen, and that he was the onely Son of God, affirming by their revelation, that who-soever confessed with their mouth, and believed with their heart that Christ Jesus was the Son of God, should be saved.

Now if you can by the eye of faith behold the transactions of Christ Jesus in both these Commissions, as also their revelations, how various and different they are the one from the other, then you would not stumble at the vast difference of our Commission, that it is not acted forth in manner and form as either of the two former, but rather admire what an infinite fountain of endless revelations there is in Christ Jesus glorified : as,

Thirdly, to consider the nature of this last Commission, the witness of the Holy Ghost or eternal Spirit, declared by voice of words, from the glorious throne of Christ Jesus, *that I have chosen thee for my last Messenger for a great work, unto this bloody unbelieving world, by putting the two-edged sword of my spirit into thy mouth, that whoever I pronounce blessed or cursed through thy mouth, is blessed and cursed to eternity.* Now you may take notice that this Commission is all spiritual, in that the sentence thereof is to curse the despisers of this Truth both soul and body to eternity, not reflecting in the least upon their estates as the former curses did, for all this they may thrive in the outward man, as in riches, honour, and knowledge in the light of reason, this being their onely heaven; but this I know, they decline and wither in the inward man as unto assurance of salvation and knowledge that Christ Jesus is the onely God, and everlasting Father.

So that the nature of our revelation leads us forth to no manner or form of worship, but to do righteous things betwixt man and man, and according to our ability love mercy, and yield our souls to be damned, that is, doing the two former, not troubling or toying our selves with any duty, we having no command for it, but let the Lord do with us what he pleaseth, and once brought to this pass, my soul for thine, thou shalt never perish. Now this having no form of worship, so the Priest can have no benefit by it,

it, nor Magistrates honour in it, will, what in them lieth, slight it and despise it, to their ruine of soul and body; but however the revelation of this Commission being the witness of the Eternal Spirit, so all spiritual, the nature hereof must needs be full of heavenly revelation and divine inspiration beyond all from the beginning to this day, and therefore the Seed of Faith against men and angels will affirm and declare it, till the coming of Christ who is all Faith, that this is the third and last Commission, the revelation whereof is to be believed as the other.

And therefore ye little flock who believe that Christ Jesus was God the Father in the first, that Christ Jesus was God the Son in the second, and now Christ Jesus God the Holy Ghost in this Commission, having from the Spirit of this Lord Jesus revealed unto you what Scripture is, and what not, who was the Writers thereof, and for whom it was written, onely for them in their time, to believe and walk obedient thereunto, and for you the same seed of faith, to observe the various revelations that floweth from Christ Jesus the Lord of Glory. Now I shall proceed to interpret the dark hard sentence in Scripture, for your better confirmation.

PHIL. 2. 6.

Who being in the form of God, thought it no robbery to be equal with God.

IN *Eastcheap London* there lives a Quaker, by name *Richard Whitpane*, who formerly had been an acquaintance of mine, seeing me pass by, called me to him, and asked me if I had not lately printed a Book so called, *Look about you, for the Devil that you fear is in you*? yea, said I, there is such a Book of mine abroad, which thou mayest have at *William Learners*, and other places, as also at my house, then said he, I have it, and it's like we shall object against something that is in it, to which I answered, that I question not, and it's as like I shall answer thee; so

20 *Five Quakers condemned for despising the true God.*

the time he appointed me to answer what he would object, was the second of *July 1659.* so called by him the second day, the first hour of that day, which in this world is called Monday one of the Clock, at which time I came exactly, onely with our friend *Lodowick*, who with this *Whitpane* was seven or eight more, whose names I know not; so they sitting silent, saying nothing, Friends said I, you know wherefore I am come, therefore either do you set forth your God, or I shall reveal unto you what the true God in his form and nature is; whereupon one of them declared that his God was an infinite Spirit, all life, light, power, that filled heaven and earth with his glory, with words to that effect: To which I replied, this was no new thing, for almost the whole world believed that as well as they, neither was this any God at all, for a spirit is nothing without a body, therefore if thou canst, tell me what form that Spirit hath which thou callest thy God: whereupon they were outrageous, contrary to my expectation, thinking they had been moderate and civil in expressions, but they not able to answer us, upbraided us with filthy, diabolical rears against the Lord Jesus in his form and nature, so that in obedience to the Commission given by voice of words from the mouth of the Lord Jesus, resident in the highest heavens, five of them came under the sentence of eternal condemnation, where they and all their cursed brood that so lives and dies, with their pretended light within them, which at that day of Judgement shall finde great darkness, yea darkness that may be felt, and therefore let that saying of Christ, *Matthew 6. 23.* be as a Warning-piece to all ignorant souls to *take heed lest the light that is in you be darkness, O then how great is that darkness?* so to conclude with this, I shall evade their rayling, persecuting Rabsheka language, and as in order I shall meet with the chief heads there revealed in the interpretation of this Scripture, I shall give you notice of them, and the Quakers answer to them. But now to the words, *Who being in the form of God, thought it no robbery to be equal with God.*

First, against men and angels I affirm, That both angel and man hath forms suitable to their natures, and that it was their
natures

natures that gave them their forms, otherwise all other creatures had been in the form of man; for as Reason hath the form of man, so hath Faith the same form, for from the ever-living word of Faith spoken by Christ Jesus, an innumerable company of angels was created of that spiritual dust above the stars, in forms of men, so by the same of Faith *Adam* was created of this natural dust here below, in the form of a man, so that the angels bodies are spiritual, and their spirits natural, *viz.* pure reason; now *Adams* body is natural, and his soul spiritual, *viz.* divine faith, now in that both these Seeds or Natures were to live in one form, that is, the form of man, therefore in the downfall of that angelical angels form by deceiving of *Eve*, both natures possessed *Adams* form, and thereby it came man hath both faith and reason in his own form, and so hath two thoughts, two motions, two voices, yea subject to reasons temptations.

2. I affirm, that the nature of God is all spiritual, heavenly, divine faith, and no part of reason at all, for this I say, that neither God nor man hath pure reason [but the angels onely] and therefore ye read, when God took his journey in the flesh, *he took not upon him the nature of the angels, but the seed of Abraham*, yea that seed of Faith that was first breathed into *Adam*, so that *Adam* was partakers of Gods divine nature, and therefore that seed or nature that is the same with Gods, he could with safety take upon him.

3. I affirm, that after the same manner, fashion, image, likeness, or form that God had himself, in the very same form by his word speaking came forth both angel and man, and therefore it is written, *Let us make man in our image, after our likeness, so God created man in his own image, in the image of God created he him both male and female*, so that man is in the form of God, and God hath the same form that man hath, so not one, but two, distinct one from another; for the form of man is natural, and upon this earth, but the form of God is spiritual, yea clearer then chrystal, brighter then the Sun, and swifter then thought; now in that no light but faith can apprehend this, so believe this, and the Quakers light within them being but reason, cannot understand

stand God in his form and nature, and therefore it is they having not faith, their light cannot believe it, shall never come to the knowledge of him, as he is God in the form of a man; for this know, without knowledge of the Spirit of Faith there can be no confidence, for if thou be not fully perswaded that God is the same that thou knowest him to be, a God that by his own power laid down his God-head life, and by his own power, or word of Faith, raise it up again, without this thou canst not really believe that he is able to raise thy soul at the last day; neither canst thou with *Paul* say, *I know whom I have believed, and I am perswaded he is able to keep that which I have committed unto him against the last day*; but when thou believest him onely an infinite eternal Spirit, then thy faith is wavering like unto thy God; for a spirit without a body cannot be known, and so no believe on that which is not: for what man that hath the least assurance of salvation, would commit his soul to that which is nothing, nor knows nor where to finde his God? Surely none but a mad man would commit into custody all his estate and life into the protection of one that is a spirit without a body, onely the name of a man, yet no man, for when time of restauration is come, there is none to restore it, in that a spirit hath no substance, so no tongue to answer, nor hand to deliver.

O ye blinde, miserable Quakers, ye were not able to believe this, nor in any measure to withstand this, truth of faith being stronger then your lying reason, you were all mad, yea cut to the heart, that your deluding cheat was found out, and your strong man of reason was bound hand and foot, that you had nothing to say, but to rayl on us, and crying out, prove this, and prove that, when you have no understanding in the proof of it, though I told you the Scripture was not written for you the seed of reason, but we the Seed of Faith, in that it was written by the spirit of faith, so onely understood by the Seed of Faith, yet I gave you this Scripture that now I am speaking on, *Who being in the form of God, &c.* in that Christ was in the form of God, and Christ you could not deny but that he was in the form of a man, then God was in the same form that Christ was, so a man. Now that you might

might know that God was, and is a man, you might read *Mark* 10. 18. *And Jesus said unto him, Why callest thou me good? there is no man good but one, that is God*, with many more, but all to no purpose, unless you could read a Scripture that should say, that I the Creator of heaven and earth am a man in maner and form as you are, may be then you would be silent, though not believe, for I say unto you, as Christ said to your brethren the Jews, *Why do you not understand my speech, even because ye cannot hear my word?* *John* 8. 43.

Ah poor creatures, you think you of all men do hear, yet faith can finde that you are deaf; you think you see, and yet by the light of faith we know that you are stone-blind as unto life eternal, as by your own words you shall be condemned; for you say, when God breathed into *Adam* he was a spirit, and so in the breath went all his Godhead spirit into angels, men, beasts, herbs, trees, roots, and what not? and so you make God no person of his own, that made all persons, but lives in the forms of these creatures aforesaid, and so cannot believe that God can make his abode in so narrow a compass as the person of Christ, which you shall have revealed that it is so, in its place and order, and therefore ye imagine him to be of so vaste a quantity that encloseth or covereth all things and places through his spiritual bulk or bigness, this is the blinde reasons imaginary's god, that is no God, and therefore ye suppose God being a Spirit, as from that fourth of *John*, which in its place I shall answer, I say from the place you think God is a Spirit without form, and so lives in the form of man that he made, and so they suppose when man dies, hanged, beheaded, or any other death, that then God flies out of them, and so leaves them, supposing life cannot die, when to your sorrow you shall know there is nothing but life that can die, and whither that God or Spirit goes, they cannot tell, and thus they believe God and Christ is in you, and so makes God the worst of all creatures that he made; as if you do but observe if this were, as you imagine and have affirmed, then God lives in a sick, weary, hungry creature, that God lives in a sinful, wicked soul, nay, if it were as you say, then I tell you it is God that is born

born every day, that dies every day, it is God that is sick, and in pain every day, it is God that weeps and laughs every day, it is God that prayeth and curseth every day, it is God that is arrested and imprisoned every day, it is God that condemns and is condemned, it is God that swears, whores, and is drunk every day, it is God that chears, defrauds, and murders every day, and thus the Quakers, Ranters, and almost the whole world may behold what a piteous sinful god you have, that lives onely in perishing nature.

Therefore ye faithful of the Lord are but few, and that very few that are true believers indeed, yet you that are really so, can by faith evidence in your own souls God in his form and nature without you; for if you Quakers and all others could but understand, that reason in the purest nature cannot comprehend God, then you would see it is out of your reach, and so cannot imagine God to be that he is, for nothing but faith can pierce through death into the highest heavens; *and therefore faith is the evidence of things not seen* [not seen by your light of reason, but the light of faith] for as faith hath no imagination, but motions of revelations that are real, so cannot believe on that God which is nothing, *in that faith is the substance of things hoped for*, and from hence it is that those blinde Quakers having not faith their life and light, but Reason their god and guide, are become blinde in the knowledge of the true God, and therefore Quakers Reason looks for all within, God and Christ within, heaven and hell within, damnation and salvation within, yea the onely resurrection within, and all because they suppose God to be a spirit of reason without faith, and no body, and therefore the Quakers cry, *Hearken to the light within thee*, and that they suppose from 2 Cor. 13. 5. that all that Christ that is they affirmed was within them, they being without faith cannot understand the revelation of faith from these words; *Know ye not your own selves that Jesus Christ is in you, except ye be reprobates?* so that because I said Christ was not within me, therefore they judged me a reprobate: therefore ye blessed of the Lord observe how by faith I pursued them, till I bound the strong man of Reason within them, that so ye the Seed of Faith may

may behold the damnable delusions revealed by them.

First it is written, Christ is within you, you that believe in our doctrine, ye Believers of *Corinth*, not the unbelieving Quakers of *England*, these words were never spoken to you, but to them then living, those few of *Corinth* that believed Christ Jesus was the Son of God, if *Christ be not in you, ye are reprobates*, that is, if the same seed of faith be not in you to believe God without you, but however I shall treat with you as though they had been spoken to you, and therefore what doth your blinde reason, or as you call it, your light within you, intend from these words *Christ within you*? do you suppose Christ in his person is in you? or do you intend Christ without a form is in you? now if ye believed that Christ with his spiritual body, that could enter the house the doors and windows being shut, hath in the same manner entered you, and thus you judge Christ is in you, then take notice he is but in one of you, unless you can make it appear that Christ hath as many bodies as there is Quakers, and so this kinde of Christ is in you, then you would say something to prove your selves what you are, the seed of that dragon serpent devil *Cain*: but now if ye intend Christ is in you as he is a Spirit, and so all that Spirit that you call Christ is in you, then I demand of you what is become of Christs body in which his Spirit dwelt all the time Christ was upon earth? now if you say his body neither ascended into heaven, nor descended into the earth, then if ye could ye would tell me. *This same Jesus which is taken up from you into heaven, shall so in like manner come as ye have seen him go into heaven*, that very person of Christ that was upon this earth thirty three years, and laid down his life, which body naturally passed through the grave in a moment, and so raised it self spiritual, and then, and at that time ascended to its glory from whence he came, so that now his body is out of your reasons reach, not in you, but without you, and above you, in the highest heavens glorified; therefore if you could understand Christ is in you, then you would know what Christ was both in his form and nature, you would know that his form is in glory, yea the same form that was put to death by your seed of reason in your fathers, and now spiri-

ually trampled under feet by you Quaking Ranters, and such like cursed brood ; but in that you know him not in a form, nor the manner of it, it is impossible you should know his nature, and so as impossible to have Christ in you, much less to have all Christ in you ; therefore I shall proceed in the revelation of my generated faith within me, what gross darkness that is which you Quakers calls a light of your God within you, as you shall finde in these ensuing Affirmations infallibly opened unto you.

First, against men and angels I affirm, That the God which you, or any other call an Infinite Eternal Spirit, was in, yea clothed in that flesh or person of Christ Jesus.

2. I affirm, That God or Christ which you will, is not in this world, neither in Prophets nor righteous, but in the highest heavens in his own single person glorified.

3. I affirm, That the seed or nature of God is in all true Believers, by which they know what God is both in his form and nature, as also that the nature of Christ is in all the seeming righteous and professed wicked men more or less, to their eternal condemnation.

4. I affirm, That all the sufferings of the Quakers in *New-England*, or any other Nation, that they suffer justly as evil doers, and yet neither they nor their persecutors shall escape damnation.

First for the first, I affirm, That there never was, is, or shall be but one God, though three Titles, as Father, Son, and Spirit, yet all comprehended in one single person the Lord Jesus, though you will not, because you cannot believe my revelation, yet you shall know that this Seed of Faith, being the onely interpreter of the Scripture, all along I shall produce Scripture to maintain that God, who was called a Father in the first Commission of *Moses* and the Prophets, that very same God became a Son in the second Commission of the Apostles, as you have it thus written, *Genesis 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.* In this last Commission of the Holy Ghost or Eternal Spirit, it is onely reveale^d that the spiritual
sense

sense of these words is this : The Seed of the woman is Faith, and the seed of the serpentine angel is Reason, they being contrary as life and death, light and darkness, must needs be at enmity, and therefore it was Faith should bruise Reasons head, and Reason should bruise the heel of Faith, in that the seed of the serpent, which is Reason, should make war against the seed of the woman, which is Faith ; for if you could understand the contrariety of these two seeds, then you would know how *Cain* the father of the wicked, put to death *Abel* the Seed of Faith ; it was this serpents seed Reason that put to death the Prophets of the Lord, it was this seed that put to death Jesus and his Apostles, and so it is the same serpents seed, Reason, that doth persecute and put to death, not onely its own seed, but also the Seed of Faith in our days.

But now, observe though Reason hath power to put to death the Seed of Faith, yet this take along with you, it is but a mortal, natural death, a death that shall end, and be crowned with eternal life of glory ; but on the contrary, the death that Faith gives Reason, it is an immortal eternal wound, a death that shall never end, yea a death that shall be crowned with an eternal tormenting misery, so that Faith shall die in the heel, and Reason shall die in the head, that is the crown of life, the top of all that, and there shall Reason receive its deadly wound. Now that you may in short know the intent of Faith in these words, is this, Even as the body of the angel did descend into the womb of *Eve*, so I the God of heaven and earth in the same manner will descend into the womb of the Virgin, that being put to death by Reason, I by my own power of Faith will raise my self to life again, and so keep Reason under death eternal, otherwise there would have been no end of this Reasons kingdom, neither had Christ been Lord over the dead, but onely over the living ; so this was his promise, that God would become a Son. As for the plain discovery of these seeds, I refer thee to that Book, called, *Look about you, for the devil that you fear is in you*, and to my other Book, entituled, *A Wonder of Wonders* : Now the Father is a Son, and yet all the God or Father that ever was, is, or shall be, was

Christ Jesus, as read *Isaiah 9. 6.* *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace :* Here was a prophesie that God would be born of a woman, and change his Name to Christ Jesus the Son of God, and yet he was the mighty God and Father of heaven and earth ; and to this end the same Prophet in *verse 43* saith, *I, even I am the Lord, and besides me there is no Saviour,* so that ye Baptists, with other Churches, if ye were not stone-blinde, you might discern that there is but one God, and one person, even the man Jesus, but surely you conceive that in process of time it would be with God as it is with man, that God should die, and so in his room make his Son heir of his glorious Kingdom, but how the Father got his Son you cannot tell, and so ye imagine a Scripture out of the *Bishops Lettany*, three persons, and one God, when Faith that is of the nature of God, can finde but one God in one person ; therefore take notice and remember that the true alone Messenger of Christ Jesus told thee so, that in this belief of thine, so living and so dying, shalt never see the face of the true God at all, but thy blind Reason onely : Again it is written *God was in Christ reconciling the world, &c. I am in the Father, and the Father in me,* with many such places, so that if this were as thou sayst, what monster would ye make of Christ, if God were a person without Christ, for you read God is not distinct from Christ, but in Christ, [and therefore now ye Ranters and Quakers what will you do with your God that is a Spirit without a body] when you have heard that a Spirit cannot live without a body ? so that God being a Spirit must either live in your body, or a body of his own, if you believe as to me you have affirmed, and in your *New-England Books* have recorded, that God is in you, I say now, as we said then, that cursed are you and your god to all eternity ; for if ye were not reprobates, the seed of Reason your father *Cain*, you would understand and believe that the fulness of the Godhead dwelleth in Christ bodily, that Spirit of infinireness or fulness was in the person or body of the Lord Jesus, God was in Christ, not in you blinde perishing

rishing Quakers that will not allow God a form of his own, that made all forms, unless he will live in your form, not in the least understanding that saying of *John 4. God is a spirit, and they that worship him must worship him in spirit and in truth*: now the drift of Christs speech to the woman of *Samaria*, was to inform her, that invisible Spirit in the body of his flesh and bone, was that Godhead power or glory abiding onely in his person, and therefore the worship required by him from his Saints, was an inward fitness by which their souls were made willing to hearken to the voice or motions of of his most holy Spirit, speaking in them variety of heavenly assurance, and satisfaction concerning the glory of eternity, yea that God that Christ said was a Spirit, the meaning of his revelation was, that his invisible soul was that God or Spirit abiding onely in his person, by vertue of which, to fulfil his own will, could with that body descend from his kingdom of glory through the womb of the Virgin, yea pierce thorough the grave in a moment, and ascend with that same body to his place of glory again, and yet all this time his Godhead Spirit was clothed with flesh, and that in no other shape or likeness but the form of a man; and therefore (ye Caldeans, Egyptians, Magicians, and Soothsaying Quakers) ye sons of reason, that serpents seed, that would enforce a confidence in the simple-hearted ones, that there is Spirits without bodies, or that a Spirit can assume a body as it pleaseth, I tell you from that Spiritual Body of all living Faith, that all thy boasting is but imaginarily, and not really; for as no body can move without its soul or spirit, so there is no visible light or sight in the persons of God, men, or angels, but what proceeds from their invisible spirits, they are so united and interwoven as one entire living substance, that they cannot be separated; and therefore none but ye the blessed Seed of Gods own body, by the eye of faith do see that the Godhead Spirit ever was, is, and shall be in the form of man, and that not in the form of Quaking Ranters, but the distinct, single, alone form of the Lord Jesus, blessed for ever, yea for ever, for ever without end.

2. In this second Affirmation I shall reveal, as also from
Scripture

Scripture prove, that God in the person of Christ is not in this world, nor any other creature, neither righteous nor wicked, and therefore ye Quakers that despised us when we made this secret known to you : By the power of our Commission, and in the virtue of my revelation, I charge thee read this, though thou wilt never believe this, in that thou art already condemned for blasphemy against it, onely you poor deluded Quakers, that upon the report of this may be brought in obedience to this, minde what you read, yea I say again observe, that the Lord Jesus who is the onely personal God, from revelation I say is not in this world, nor in my self, or any other creature, but in his glorious kingdom above the stars, which when he was upon Trial before the god of this world, he said, *My kingdom is not of this world, if my kingdom were, then would my servants fight that I should not be delivered to reasons cruelty*, John 18. but his kingdom was not from hence, therefore he hid himself when the Jews would have made him king : what shall I say unto you? yea you Quakers that will have a proof for what you believe, though you your selves can believe nothing but your light of nature ; [for if that Scripture in words were made your own in deeds] *faith is the evidence of things not seen, and the substance of things hoped for*, then you would believe God a person in glory, and not God a Spirit in disgrace ; then you would see how impossibily this world should contain his glorious presence, when at the sight thereof the light of this world would become darkness. You that say God is in this world, where is he? let me see him, for if he cannot be seen, he is no God, but thy lying imagination onely. *O be not doubting, feel me, handle me.* Our God, which is the onely God, may be felt and embraced, is this your love to Christ, to say he is no other but what you apprehend him to be, onely in this wicked unbelieving world, and in thy blinde perishing soul as aforesaid, as two of your sisters in Kent laid naked the deceit of your heart to a friend of ours at Maidstone, who being asked what their God was, they said, If the world should but know what god they held forth, they should be stoned as they went in the streets : then said our friend, If all the God that is be within you, what do you think will become of you

you on the other side of death ? to which they replied, That matters not what became of them ; so that really believing there is no other God Christ but what is within thee , so that from the Lord Jesus I say, that thy god and thee shall perish to all eternity ; for the christ that thou sayest is thy light within thee, is no other but the god of this world, viz. reason, which hath so blinded thy understanding ; that thou canst not discern the true God at all : So that you may know who is the god of this world, you shall finde it written, *John 14. 30. The Prince of this world cometh, and hath nothing in me* : who do you think was the prince of this world that hath nothing in Christ Jesus ? surely it must not be Faith, but Reason, in that faith is of the nature of Christ, and reason the nature of the devil : Christ then speaking that he must go and depart this kingdom , for the prince or god of this world is a coming , and who was coming ? even *Judas* to betray him. So that if ye were not stone-blinde , ye might see it was man-reason, or man-devil, the seed of the serpent *Cain* , that is the god of this world. *I have said ye are Gods, but ye shall die as men* : was it any other but the Princes, Rulers, and Elders of *Israel*, Reason, Consultation, that was coming in *Judas* with Clubs and Staves to take Christ ? as read *1 Cor. 2. 8. which none of the Princes of this world knew, for had they known, they would not have crucified the Lord of Glory*. O ye Quakers, why do ye not discern ? even because he hath blinded your eyes, and hardened your hearts, lest ye should be converted , and God should save you, if ye were shut up in unbelief, you would tremble to say that God is in this world, so the Millenaries and such like might take shame and confusion of face , to have such a thought of Christs reigning in this world at all , much less a thousand years, [minde what I say] it would sadden the heart of a Believer, if he were in glory , much more the heart of our glorified Christ, to make such a sad exchange , as to leave his kingdom of glory, to reign here in this bloody unbelieving kingdom ; if ye could by the eye of faith see what I see, you would then say [It is more inferior for Christ to leave his immortal glorious crown and kingdom, then for an earthly king to leave his mortal perishing crown

and

and kingdom, and reign king over the herd of swine] but however, undervalue him what you please, and dream of what you can, as sure as God by his death hath conquered your Reason, the god of this world, and is delivered out of Reasons power into his own kingdom of glory above the stars, therefore appoint times and seasons, year after year, as *Archer, Horn* and others, with his deceived disciples at *Lyn*, have, and daily do; believe me whether you can or no, from the Lord Jesus I tell you, you shall see him no more reign in this world then you do now, for as ye have been deceived many years, so shall ye be deceived still, and as sure as God is clothed in the person of Christ in his own world or kingdom, *so that heaven or kingdom shall contain him till the restoration of all things*, Acts 3.21. that is, till Reasons kingdom here below shall be restored to its first original, *viz.* a Chaos of darkness that may be felt, and that for ever without end: was not his kingdom from hence when he was here, and shall it be his kingdom now? Oh no, no, his next coming shall be his last coming, and that not to stay, but as lightning from heaven to make a final end in one day, *for a thousand years in the account of the Lord are but as one day, and a day as a thousand years*; so that thousand years shall be but one days work to destroy Reasons glory and kingdom, that so his true Believers may enter their own kingdom, yea the kingdom of glory with Christ Jesus the Lord of glory. Oh when I remember what I was, and what I am now, it causeth chrystal tears of joy, to consider what a glory, yea what a top of glory my soul is raised to, in so much that I say, more on this side death cannot be known, though my loss external was great, yea greater then you all, yet my gain eternal, yea eternal is far surpassing my loss external; so that ye Quakers, if ye could understand my speech, then ye would believe God is not in this world, neither the god of this world, nor in any creature, righteous or wicked living in the world, as in the next Affirmation you shall have revealed: Therefore as Reason is the god of this world, let Reason have its proper right, so long as he is prince or god of this world, but your civil pride is become righteous treachery against the Magistrates of this world, otherwise Scripture
would

would be your rule, and Moderation your guide, and not run wandering up and down this world disturbing the peace thereof, do ye not know where you are, and in whose kingdom you live? even in your own kingdom of Reason, why then do ye rebel against your own Government? for in so doing ye rebel against God, as read *Rom. 13.* the Magistrates of this world are the power of God, so resisting of them, ye resist the Ordinance of God, and so bring your selves under the breach of the Law, for they are Ministers of God to execute the Law on them that do evil, for this cause ye ought to be subject for conscience sake; and therefore ye are to render to them all civil duties required by them, *tribute to whom tribute belongeth, yea honor to whom honor belongeth*, otherwise ye condemn Christs direction in justifying your rejection, for he paid unto *Cesar* the things that were *Cesars*, as Christ will be paid the things that are his. O thou proud *Lucifer Quaker*, shall not Christ be thy pattern? wilt not thou follow him as an ensample? which if thou wert really that which thou pretendest to be, then thou wouldst see that Christ nor the Apostles did not enter the Synagogue and Temple of the Jews, to rail on the Magistrates and their Ministers, but with drew himself from them, and walked in the deserts and private villages, neither was the Apostles refractory, but subject unto them, as read *Acts 23. 5.* *And they that stood by, said, Revilest thou Gods high Priest? I knew not he was a Ruler, for it is written, Thou shalt not speak evil of the Rulers of my people.* Now judge you, were not those Rulers as bad as yours? and yet your god within you teacheth you to rail on the Rulers of this world, and that with corrupt tearms and diabolical actions, as some of you have done against the Lord Major, his Aldermen, and others, to the just deserving of your sufferings acted upon you, for were that the light of Faith, as it is the light of Reason within you, then you would know what spirit ye are of, yea tremble to do as ye have done, knowing this is not to do as ye would be done to; as suffer me to reminde you of one remarkable passage executed among you as touching the Ministers of this world, what a Disturbance you have made in their Assemblies, the like was never known; But
E you

you will say, they are *Baals* Priests, and false Prophets, yea Ministers of men, and not of God, so *Casars* Ministers, therefore must be publickly reprov'd, that so they may be ashamed, and the people no longer deceived by them.

Ans. What though they be as you say, as none in the world knows them what they are better then we, yet let me tell you, and yet not I, but the Seed of Faith within me, that you have no Commission or Warrant to oppose or disturb them in their publick Worship; for in your Query it is affirmed they are but messengers of men, and you are no more, as to the Rulers of *New-England* you have acknowledged, that your names were no more written in the Scripture, then the Ministers of *England* old or new, nay, when by the Governour you were demanded to prove your Call, and that you were sent of God, then they would receive you, you could no more make it apparent then their Ministers, for I assure you, that you are as false, if not more counsellors then they, for they have Authority to show how they were admitted to their Ministry, yea they have *Casars* seal to prove them, and the Law to defend them; but as for your Call, you have nothing to show neither from God or man, but onely the imaginations of your reason to guide you, which you call your light within you; and if it be that tithes be their onely portion, and this kingdom all the heaven they are like to have, the more you are to be blamed for disquivering this their onely rest: alas poor creatures, their glorious time is but short, therefore abridge them of nothing that is their due, and for the time to come be at peace one with another, and as you agree in spirituals, so I advise you to agree in temporals, you have all one God, one devil, one heaven, and one hell, why then are you afraid one of another, and persecute one another, being as *Simon* and *Levi* brethren in knowledge and doctrine? what though one is a Scholar, and the other not? what though one will have Tithes, and the other the good will of their hearers, what their house will afford, let not this make a difference or rent in your kingdom, but as you are both of one seed, so heirs of your own crown, therefore fall not out by the way, but refresh one another, for you will have

have misery enough at your journeys end, so that if they be proud, be thou humble to them. But may be you will say, *You ought to have no mens persons in admiration, as Rom. 2. 11. for with God there is no respect of persons*: from hence ye infer, how that ye ought not to respect one person above another, and so being blinde leaders, as ye have done, causeth your hearers to rebel against God. To the end the deceived by you may be better informed, read *Acts 18. 34.* so *James 2. 1.* also *1 Pet. 1. 17.* and then if you can, tell me upon what account the Lord is no respecter of persons, as can you from thence find any clause against the 13 of *Rom.* that you should not give due respect to the Rulers of your kingdom, is it not there intended as unto damnation and salvation God is no respecter of persons, and therefore *Peter* said, *Now I perceive that the Gentile shall be saved as well as the Jews*, the poor, as the rich; the ignorant, as the wise, nay herein it is manifest as unto his Royal Prerogative Power of Election and Reprobation, God is no respecter of persons, as it is written in the first of *Cor. 1. 26, 27, 28, 29.* *For ye see your calling, brethren, not many wise after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things to confound the wise, weak things to confound the mighty, and base things which are despised, hath God chosen to bring to nought things that are, that no flesh should glory in his presence*: This, and onely this is the minde of the Holy Spirit, and not in the least forbidding to give honor to whom honor belongeth; for if ye were according to birth the Seed of Faith, so heirs appointed for salvation, ye would in things concerning this Government, give the Magistrates due honour, and not habit your selves with your Hat on your heads without Hatbands, and such childish and vain cogitations, pretending thereby it is conscience, when it is nothing but the pride of your heart, and to the undoing of poor Trades-men in the City and Nation; for it is written, *the humility of the body profiteth nothing*, neither doth the kingdom of Christ require or consist of such things, *onely faith in the knowledge of the true God*: it is not the body, but the minde, as *Acts 20. 19.* so *Isaiah 57. 15.* for it is written *Rom. 14. 17. That the kingdom of God is not meat and drink,*

*drink, but righteousness, peace, and joy in the Holy Ghost, not plain Clothes, course Diet, or the Hat keeping on, or taking off, as occasion requires. O that the Letter of the Scripture were but your Judge, then you would follow after things which make for peace, and things wherewith you might edifie one another, and not ignorantly or wilfully run your disciples into sufferings as evil doers, for if ye were not stone-blinde [ye would know it was not the wisdom of faith, but the wisdom of reason that made the Hat] and therefore the Superiors of that wisdom must, and will have honor by it; for faith is simple, honest, and plain-hearted, yea ignorant as unto the things of this world, faith being a seed of another kingdom: now Reason being the seed, or god of this world, is wise and expert in the affairs of its government, and therefore it was Reason had the knowledge to divide this world into kingdoms, and these kingdoms into provinces, counties and shires, and these shires into parishes, and gave their several names which now they have; it was the wisdom of flesh or reason that made a chief Magistrate and all others under him, and called him King, Prorektor, States, Parliaments, Majors, Sheriffs, Justices, and such like; it was Reason the Governour of this world, that invented all Arts in gold, silver, wood and stone; it was Reason that found out the knowledge of all Science, Tongues and Languages whatsoever, so that the wisdom of Reason could divide years into moneths, weeks, and days, and gave them their names in their moneths, weeks, dayes, and houres, and yet you being Reasons disciples, cannot endure your own language; but you must without a Commission imitate others that had a Commission to change times and seasons, as though you cannot with as much peace of conscience say *Sunday, Monday and Tuesday*, as the first, second, and third day? And where is there a breach of the Law, to say one, two, or three of the Clock, as to say the first, second, or third hour? and why is not *you*, as proper as *thou*? Ah poor blinde souls, it is not humility but prodigality, and when I demanded the reason of your thus uncomely behavior, your answer was, Art thou a heathen, how shall we be known from the world if it were not for our language? so that now minde, if you call
Sunday*

Sunday the first day, One a Clock the first hour, then you are no heathens, but Christians : And when you assemble, sit silent, with your hands and eyes to the skie, sighing hum, hum, hum, hanging down your heads like a hounds ear, Jewish-like : Do all condemn you for Pharisaical dissembling hypocrites that hath the words of **God**, and not the true knowledge of **God**, as before related, supposing your outside Pharisaical righteousness will commend you to **God**, so that you work for life, and not from life ; now in that I know **God**, I obey and walk upright before **God**, for how can I love him or obey him that I know not ? therefore ye Quakers, observe what I say, faith begets knowledge, knowledge brings assurance, assurance brings peace, peace brings victory, victory brings vertue, vertue brings glory, so that ye begin at the tayl to attain the head, and that keeps you in chains of unbelief and eternal blindness, to your utter ruine of soul and body to all eternity.

3. Now from the third Affirmation I shall reveal, also from Scripture prove the Seed or Nature of **God** to be in all men, Believer and Unbeliever, more or less, as you that have ears to hear may understand, that from hence there is revealed such divine Secrets that never was known till this last Commission or Witness of the **Holy Ghost**, and therefore no marvel why Faith is of so small a reputation among the wise men of this world, but in that Reason is so ripe, fluent, yea so excellent in the eyes of men, that Faith is altogether a stranger in their hearts, and that is the cause that some in my hearing have said, *There is no such thing as Faith* : and others have said, *That Faith is of no value*, or at least that Reason is of more excellent nature or vertue then Faith ; so the Seed of Faith may discern that your life being the life of Faith, is but death in Reasons account ; for as Faith is the life of the just, so Reason is the life of the unjust, and therefore their natures are contrary, as fire and water, **God** and devil, that if these two could be reconciled, then it is possible all may live and not die, and so none be eternally damned ; So that for the future all that are despisers and ignorant of this precious Seed Faith, may take notice, that it is the fountain of all that is eternal ;

38 *By one word of Faith Christ created all things.*

nal ; however by the wisest head-piece of Reason it is slighted, yet the seed of the serpent shall here in part know, but with a witness at the resurrection shall feel, that it is this Faith that shall keep Reason under death eternal, for as by Faith the just shall live eternally, so by Faith Reason shall be kept in eternal death.

Now if you would know what Faith is, minde what you read, it is a secret invisible life, that hath formed it self into a body like unto its nature, viz. a spiritual glorious body, full of power, life, light, and motion, swifter then thought, that by its word speaking can create and bring forth what the nature of its Royal will and pleasure moveth to do : now if you ask me to prove this, I tell you as by faith I believe this, so must you. *Through faith we understand by the word of God that the worlds were framed,* so through faith I know that God is in the form of a man, and by that spark of faith within me, I believe that the nature of God is all heavenly spiritual body of faith without me in the highest heavens glorified to eternity, so that knowledge of Faith in God is so contrary to the knowledge of Reason, that it is but as a dream, or as a tale that is told, so that you who can believe beyond the light of nature, by the eye of faith can see through the grave, yea pierce into the highest heavens to behold the glorious throne of eternity : the revelation of Faith is so swift, bright, and pure in its nature, that the watery element with all its clouds of thick darkness cannot blinde the eye of faith, but as it were by transfiguration opens it self, at which time there is such raptures that the soul knows not whether it be mortal or immortal ; the experience of this *Steven* and *Paul* reveales unto you, as I my self can witness the truth of what I write, otherwise I could not ascend from the throne of grace to the throne of glory, were I not endued with revelation above my fellows, how were it possible for me to set forth God in his form and nature with that power, life, and light that attends him, but that I know there was such a power of life and light in that word spoken from the person of the Lord Jesus, who is all divine Faith, that nothing could withstand what his body of all glorious Faith moved him to do, and therefore I know it was by
his

The first word of Faith is the life of all things. 39

his word of faith he created the heaven and the earth, that was void and without form, to appear in a form of life and light; I know it was by his everlasting word of Faith that he fixed the firmament of water, by the life and light of those glorious bodies of Sun, Moon, and Stars, that hath congealed it into a body, as you may behold smooth, even, yea firm and sure, at his pleasure to divide the waters from the waters, and to give life and light to the earth and sea; I know it was by the word of Faith that the earth brings forth grass, herb yielding seed, and the fruit-tree yielding fruit after his kinde, whose seed is in it self upon the earth; I know by faith in that word spoken there was a power of life and light in the earth, that brought forth all these variety of herbs, fruits, and living creatures, both in sea and land, or that flieth in the air; I know by faith, that since God created them in their kindes, forms complexions, and natures, that they have no more power, life, and light, then was given them in the creating of them; I know it is by that word of Faith that gave power, life, and light in them at the first, that shall continue in them to the last; by faith I know that all the signs and wonders that hath, or ever shall be betwixt the firmament and the earth, viz. Eclips in Sun or Moon, Comets, Blazing-stars, Earth-quakes, Thunder-bolts, Storms and Tempests, Frost and Snow, Draught and Showers, Winter and Summer, Night and Day, continue and motion forth in their times and seasons, by and in vertue of that ever-living Word of Faith that first instituted them, and no more addition from God in the least unto them, and therefore I reveal that all the seeing, hearing, taking notice, care, or providence of God in or over them, that ever Christ that eternal, ever-living Body of Faith did make, is onely contained in that first word of Faith spoken, that gave them their first life and being, as it is written, *2 Peter 3. 7. But the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire against the day of Judgement, and perdition of ungodly men*; and therefore by faith against angel or man, that are void of that measure of faith, so as to despise it, or die ignorant of it, against all such I affirm, that where you finde any such sayings, in either the writings

40 None but Commissioners have a supply from God.

things of *Moses*, the Prophets, or Apostles, as, *Behold the fowls of the air, for they sow not, neither do they reap, yet your heavenly Father feedeth them, wherefore if God so clothe the grass of the field, which to day is, and to morrow shall be cast into the oven, shall he not much more clothe you, O ye of little faith, Matth. 6. Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father: but the very hairs of your head are numbered, Matth. 10.* I say, and that from the Lord Jesus that spake them, [minde what you read] I affirm that they, or any other creature, have their providence and preservation in, and from that first Word of Faith that first created them, and not any new or yearly supply from God without them; for as Christ by his word of Faith created at once of every kinde both male and female, so that same Word of Faith in its power of life and light shall for ever remain, while there is a generation from them, I say observe, and again observe that those words in *Acts 17. 28.* saying, *In him we live, move, and have our being,* is from the first Word of Faith that first created them, and ever since have generated by that Word of Faith, power, life and light, all the Creation lives, moves, and have their beings, and not from new faith, power, life, and light, as Reason vainly imagine, that by preaching, praying, and weeping, God will alter the heaven and the earth out of the bounds that he first made them, as you think by prayer to obtain rain and fair weather, and all other wants contrary to the Royal Prerogative Will of God. In answer to this, you that are the Seed of Faith shall have full satisfaction, though the seed of Reason will be the more blinded, so that you Quakers, with almost the whole world, shall not understand this, so as to receive this [no not any] but you that are heirs of eternal glory; for as God created but male and female of all sorts, so he gave faith, reason, and sense but once, and as ever since from that first Creation, all these innumerable company of men, beasts, and all that have life, have generated, and so faith, reason, and sense have in all generated in its kinde, form and nature.

But on the contrary, minde what you read, what ever was, is, or ever shall be, that was not included in the first Creation, ever
hid,

had, and ever shall have a new supply of a Word of Faith without them, but the wonders of *Moses*, the signs and revelations of the Prophets, and the miracles of the Apostles, not being created nor generated, had a new supply by voice of words from the Creator; as *Moses* had a special Commission to deliver the children of *Israel* out of *Egypt*, and therefore he had a special word of Faith to plague the earth as often as he would. So *Joshua* had a new supply from God, by which he said, *Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon*. So *Elijah* had a powerful word of Faith, when he said unto *Ahab*, *As the God of Israel liveth, before whom I stand, there shall not be dew or rain, but according to my word*; as also when he called for fire from heaven upon the Captain and his fifty, upon the sacrifice, that divided *Jordan*: this was no created nor generated faith, but a Commissionated faith by which *Elisha* raised the Shunamites son, and smote the *Assyrians* with blindness, to prophesie the plenty of *Samaria*. As you may read *Acts* 2. 2. it was a Commissionate faith by which the Apostles raised the dead, cast out devils, and cured all diseases, so you that have the eye of faith may discern, where all the gross darkness and great mistake of almost the whole world consists, in not understanding the faith of God by Commission given to man, and that faith from God generated in man, I say for want of knowledge in this, both priest and people assume to preach, and to pray, and so to be heard and receive an answer from God, as *Moses*, the Prophets, and Apostles did, when in either of the two first Commissions you cannot finde that ever God did hear or give an answer to any private Believer, but only to the Commissioners of the first and second magnitude, certainly if ye were not overflown with the light of reason, so void or very weak in your generated faith, you might then understand all along as you read the Scriptures, that God never heard the prayers, or took notice of the tears or alms-deeds, so as to answer any but the Head-commissioners, as *Moses*, the Prophets, and Apostles, unless it were upon a special design or great change, that his divine will or pleasure moved him unto, as the Conversion of the Gentiles; upon such a special transaction as this, he

42 *God onely hears the prayers of Commissioners.*

heard the prayers of *Cornelius*, that being the Conduit-pipe to convey revelations of Christ in the heart of the Gentiles.

And therefore ye weak ones of the Seed of Faith, grieve not that God doth not hear you, so as to answer you, for my own part I should be glad it were in this Commission as in the two former, for then I know whatsoever I requested would be answered, in that I know him in his form and nature, and do those things that are commanded by him; but though my sufferings and afflictions be never so great, they are not remedied, and yet I shall be supported from my generated faith within me, so far as is necessary for me; and therefore as by your faith ye know him, and walk obedient to him, you shall have your wants answered in peace here, and glory hereafter, for there is your God in the person of Christ, there is your home, your treasure, and crown of glory in Christ his kingdom without end.

For your further satisfaction and joy in your souls, I shall reveal unto you the difference of a Commissionate faith from a generated faith, and how the one is ceased, the other not; therefore understand what I shall now write, and you may read that you never heard, as you may read *1 Cor. 13. 2.* saying, *Though I have the gift of prophesie, and understand all mysteries, and all knowledge, and though I bestow all my goods to feed the poor, and give my body to the fire, nay, though I have all faith, so that I could remove mountains, and have not charity, it profiteth nothing.* O admiration! who but the knowing of the Seed of Faith can tell what to make of this intricate saying, that neither understanding, nor the works of mercy, nor our body to be burned, nor all faith to remove mountains, will all these avail nothing without a generated faith? for that the just shall live by, be merciful, and yield to the Lords Prerogative power to do with thee what he pleaseth; so that you must understand this is onely spoken as in their Commission, by which they were authorized to do great miracles, and so had from God a powerful word of Faith to believe, that what ever they did speak or do, without the least doubt would come to pass; and as that Commission did cease in their death, and shall not rise with them in their life, no more shall that
that

Difference of a commissionate and generated faith. 43

that kinde or degree of faith, for what need of faith from God without them, when the Commission is ceased with them? but their generated faith shall die in him, and rise with him, yea this faith or charity shall cause him to ascend to behold the body of Christ, who is all heavenly Faith: this generated faith by which man became a living soul, I say this Word of Faith did not all die in *Adam*, but left its seed in generation, and so all other creatures hath in them, bearing seed according to their kinde, and no more created or given but what was in the created *Adam* according to his kinde generates, grows from one degree to another, till it behold that personal Faith from whence it first had its beginning.

Thus I have revealed, that though God be not in this world, nor man, or any creature, yet his seed or nature is both in righteous and wicked; in the righteous, by which they know God in his form and nature, and strongly believe above hope, yea against all the Sophistical delusions of Reason whatsoever, for we being partakers of his nature, by that knows the nature of God, as in the *Psalms* it is written, *In thy light shall we see thee all light*: now faith being the nature of God, by that spark of faith we have evidence in our souls of that Reason cannot understand, as you may read, *1 Cor. 2. 15. A natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* Where shall we finde a man that will say he is natural, and discerns not the things of God? but rather will say he is spiritual, though truly from the spirit of revelation I affirm, not one of twenty thousand that can discern, or that doth know God in his form or nature, the devil in his form and nature, the nature of the angels, the rise of the two seeds, how they became two, with the effects and operation: in their thoughts, voices, motions and actions, I say not any in the whole world but those that are believers in our Commission can tell, and yet what preaching and praying to a God they know not, when experience all along may teach you, *that whatsoever is not of faith is sin*, and yet you will preach and pray for faith, when you read, *that without faith it is impossible to please God*, and yet

all you do is for faith, without which all ye do is but vain and abominable, yea the best of your righteousness doth not equal the Pharisees, and so shall never enter the kingdom of glory, but be rejected as hypocrites and counterfeits against Christ Jesus the Lord of glory.

Fourthly and lastly I shall reveal, also from Scripture prove, that the sufferings of the Quakers in *New-England*, or any other Nation, is not for righteousness, so that neither they nor their persecutors, so living and so dying, shall escape damnation.

An. That you may be no longer deluded under your sufferings, nor your hearers any longer deluded by you, for their sakes hear me patiently, and from the spirit of revelation I shall infallibly make known unto you :

1. *Who are the righteous sufferers.*
2. *When they are said to suffer for righteousness.*
3. *Who are the persecutors.*
4. *The reward of the persecutor and persecuted.*

First who are the righteous sufferers, that is the Prophets and righteous of the Lord, and none other, let their pretence be what they will as unto excellent gifts and uprightness of life, yet if they be non-commissionate, their righteousness is nothing; for you may observe that counterfeits claim the same priviledge as the other have, let their sufferings be temporal or spiritual: you shall hear very few say but that they suffer unjustly, let it be for Treason or blood-shed, as your days experience, yet they will plead it was for their duty to their Prince, and in obedience to their General, supposing from hence they suffer not for evil, but for well doing: Also the Jesuits, with other Dispensations, will plead innocency, and that they suffer for a good conscience, so you Quakers are perswaded that you suffer for the name of Jesus Christ; so that it is necessary their should be a clear distinction who are righteous sufferers, and who not, be pleased to read *Mat. 10. 16, 17.* *Behold I send you forth as sheep among wolves, be ye therefore wise as serpents, innocent as doves, for they will deliver you up to the Councils, and they will scourge you in the synagogues, and ye shall be brought before Kings and Governors for my Names sake,*
for

for a testimony against them and the Gentiles ; from hence ye may observe they were sent to declare before Kings and Rulers of *Israel*, that Christ whom they crucified was the Son of God, and for that end and purpose was commissioned with power and revelation of the spirit to speak boldly in the name of Christ, as read *Acts 4. 10.* *Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole, neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved :* so that you hear, whoever suffers in obedience to his Commission, suffers for well doing, and on the contrary he that counterfeits a Commission, not being sent from the Commissioner, is persecuted justly for a Traitor ; but you Quakers are not commissionate, so counterfeits, yea guilty of spiritual treason against that glorious personal Majesty of Christ Jesus ; for as there ever hath, so there ever will be false prophets and false teachers, as ye your selves are at this day the falsest of all, unless you could with peace of conscience say, and as assuredly believe that the Lord Jesus is not within you, but without you in the highest heavens glorified, with voice of words did speak unto you as he spake to *Moses*, and to *Paul*, and now in this last to *John Reeve*, I say if you cannot prove your Call, and by his authority sent, then from the Lord Jesus, who by voice of words gave forth unto us his last Commission, by vertue whereof I am authorized to reveal you are traitors, thieves, and robbers, that have reaped where ye never sowed, and counterfeited their Commission into your lying imagination onely pretending it is the call of God, when you are ignorant what God in his form and nature is, so that neither in my hearing, nor before the *New-England* Rulers, you could not prove your Call so sent of God : for how impossible is it for you to plead for a Commission or sent, when you know not the Commissioner who sent you ? but as unto the true knowledge of the Lord Jesus that Heavenly Commissioner, you are altogether ignorant of, as in our Conference was revealed you knew not God, but as before related, which when we affirmed was no god,
but

46 *None but the Seed of Faith suffer for truth.*

but a devil, for which you came under the sentence of eternal condemnation ; for as I told you, if by revelation from a Commission ye knew God, then as others have done, so would ye submit to every ordinance of man for the Lords sake, *1 Pet. 2. 13.* and in that then ye would know it was the command of God.

2. When are these righteous souls said to suffer for righteousness ? that is when they are sent forth by the command of God, to declare the minde and message of God, for which revelation they are called before Rulers, and imprisoned, condemned, yea put to death, then, and not till then they suffer for Christs sake ; for had they not been sent upon the Errand of God, there had been no cause of suffering : but on the contrary when you counterfeite a Commission in the name of God, when God never sent you, and in the publishing thereof are apprehended and condemned, then you suffer justly, not for the name of Christ, but your own name you suffer for ; but those that are sent, as you read *Matth. 23. 34. Behold I send unto you prophets, wise men, and Scribes, some of which ye shall kill. O Ferusalem, Ferusalem, thou that killest the Prophets, and stonest them which are sent.* Such as these that are sent by a Commission of their own, and not anothers, those suffers for righteousness ; therefore ye Quakers and all others, ye had never no voice of words from the Lord Jesus to do as ye do, but your light of reason onely, and so suffer justly as evil doers ; as do but read *Matth. 7. 21, 22, 23.* and there you shall finde that you yourselves, with the rest, are those whom this saying doth concern, for you assume prophesie, and to cast out devils, having no Commission of your own, but takes up the words of another, and so for all the great sufferings and wonderful works ye have done, this shall be your reward, I profess unto you that I never knew you, and so will have nothing to do with you, and therefore depart from me, and see if your formless god can deliver you from those eternal sufferings that are coming upon you, for counterfeiting a Commission without me, in that ye would then know it was the command of God without you, and so cause a submissive obedience within you : But,

3. Who are the persecutors ? if you could understand what
seed

seed is persecuted, then you would know what seed persecures, so that the Seed of Faith being the righteous sufferers, then the seed of Reason are the onely persecutors; for the nature of faith is to do as it would be done to, and the nature of reason is to injure, cheat, and persecute his neighbor, as you may read all along this seed was that persecuting *Cain*, who was a liar and murtherer of his brother *Abel*, so *Ishmael* being the same seed, did jeer and scoff at *Isaac*; and *Esau* the seed of Reason did persecute *Jacob*; so *Pharaoh* persecuted *Moses*, and *Saul* persecuted *David*, so *Pilate* and *Herod* did persecute Christ, the Scribes and Pharisees persecuted the Apostles, and so ever since, and at this day, and so to the end of the world, the seed of Reason will not onely persecute one another, but the righteous of the Lord, as you are not ignorant how they persecute the Quakers and others of the same seed, though as you have heard, the Quakers run themselves into sufferings by their rebellious carriage, so suffer justly, as they at the day of account shall know. That you may the better discern this seed of Reason from the Seed of Faith, I shall reveal the nature thereof in two things: First observe, where this seed is lord, it so ripens his Genius, that he comes to the knowledge of all Tongues, Arts, and Sciences, and so by the wisdom of this seed grows famous, by which he becomes rich and honourable in this world, it being Reasons kingdom, loves its own, and makes him a Governour and Ruler over the Affairs of this world: it is a proud ambitious seed like its father *Cain*, it loves honor, and to tyrannize over its fellow-creature, though in others of the same seed it is more moderate, being under a servile fear of the Law, is not so cruel as the other. But secondly, as unto the knowledge of the Lord Jesus, the moderatest head-piece therein is very ignorant, and yet this wisdom can preach, pray excellent heaven-like language, and thereby judge themselves the onely Interpreters of Scripture, and so what the wisdom of Faith apprehends above them, Reason judgeth it foolishness, if not blasphemy, and so persecutes the wisdom of Faith, that is onely able to search the deep things of God, as you may read at large, 1 Cor. 1. 2. that none of the Princes in his dayes knew Christ

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Christ the Lord of glory, and yet in our days who but Ministers, Princes, Lords, and Ladies, and the learned of this world, are judged to know the mysteries of Eternity, when you read in the Apostles time it was a rare thing to finde a rich man, or a wise man that believed in Christ, and yet here in *England*, yea in this world, they suppose none can know God but the wise Priests and Rulers, when you read all along it is but the wisdom of nature, and a natural man cannot discern the things of God; so you that can, may see it is the wisdom of *Oxford* and *Cambridge* that are the persecutors.

4. The reward of the persecuted and persecutor: As they are quite contrary in seeds, so they shall be in reward, for the righteous sufferers of the Lord are those, and none but those, as before quoted, which are but few in comparison of them that suffer justly, yet I say those few shall have a reward, as *Math. 2. 12. Rejoyce and be exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets which were before you*: for when a soul really knows for whom he suffers, he receives it as part of his portion, and is confident as he suffers for the true God, so he shall reign with the true God, as *2 Tim. 1. 12. For which cause I also suffer these things, nevertheless I am not ashamed, for I know whom I have believed.* The knowledge of God emboldens a soul to fight the good fight, to keep the faith, and a good conscience toward God, for such is laid up a crown of glory: we suffer not to know God, but in that we know him, we suffer righteously for him. O beloved, it is life eternal to know God, in that no suffering (though death it self) cannot hinder this soul from the enjoyment of God, it being as it were a halting from his misery to his glory; for this is thank-worthy, if a man for a good conscience toward God endure grief, suffering wrongfully, O happy is that soul that suffers not for evil, but well doing, which none can truly say, but he that is sent by Commission, Inspiration, or Revelation of the true God; not all that say they are sent by learning, by Churches publick or private, or by imagination, visions, dreams, or flashing fancies, that they suppose they hear a motion or call within them; these, or any of these delusions, let their gifts

gifts and parts be never so excellent, they are not sent from the true God, in that they know not him they pretend sent them: Ask any of these counterfeits what he is that sent them, they know him no other then the vagabond Jews, Exorcists, these you may read *Acts 19. 13. We adjure thee by Jesus whom Paul preacheth*, they knew not the life and power of *Pauls* Commission, and so they commanded the unclean spirit, by saying *Jesus whom Paul preacheth*, they could not say; we adjure you by Jesus whom we know, and therefore the devil spirit said, *Jesus I know, and Paul I know, but who are ye?* I finde a power and vertue in them, but none in you, and therefore I am too strong for you, so that they suffered justly; and therefore from our Commission as aforesaid, I tell you, whatever sufferings you meet withal you deserve it, there is none to help or deliver you, or will pity you. Again, there is a righteous suffering, when a man impoverisheth himself to feed, clothe, and lodge the righteous Messengers of the Lord, this man shall have the reward of that righteous man, he that persecutes you, persecutes me, he that loves you, loves me, and so with him shall have crowns of eternal glory, as *Math. 25. 34.*

2. The reward of the persecutor shall be a flaming crown of eternal misery, therefore hearken ye Rulers of this perishing world, as I have shown obedience to your Laws, so I shall from the Lord shew you the bounds of your Government, to that end read *Rom. 13. 3. For Rulers are not a terror to good works, but to evil*; so that you being onely Magistrates of the Civil Law, you are to execute wrath upon him that breaks the Law; for as the Law was made for the lawless, viz. the seed of Reason, and not for the righteous, the Seed of Faith, therefore the power of your Government dorth onely reach the disobedient, wicked, and prophane, to repel uproars and tumults acted by murtherers and traitors, to keep peace and quietness in your kingdom, that so the righteous, that blessed Seed of Faith, as they do not break your Law, may not suffer wrongfully contrary to your Law; for this end was the Law given you, and for this cause were ye chosen Rulers over the lawless, over swearers, forswearers, drunkards, adulterers, thieves, cheats, murtherers, traitors, &c. I say these

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and such like to have to deal withal, and not with any other for matter of conscience, be they right, or be they wrong, be they false, be they true, so far as they are civil, and obedient to your Law, you have nothing to do to meddle, by the instigation of the Priests, in matter of their worship, though the Priests of *England* new or old, were able to discern truth from error, as they are not, yet I say, if they were, as we the true Commissioners of the Lord can discern the states and conditions of you all, and as sure as I write it, so sure you shall finde it, so that remember I told you: step not into Christs kingdom, lest you be apprehended for traitors and usurpers over the crown and dignity of Christ the onely God, for so far as ye intrench upon the Royal Prerogative Power of God, so far ye will be condemned for fighters against God; take notice while it is called to-day, that you are Rulers in your own kingdom, and not in Christs, the Government of that must be at his own disposing.

Q. But may be your Teachers tells you, that such and such are dangerous, erronious, if not blasphemous, and therefore they call upon you to punish them, because they disturb your form of Worship.

Ans. What though they were as you are informed, what is that to them? let them look within their own souls, and they shall finde themselves guilty of that they invite you to punish the Quaker for; and as sure as those Quakers notwithstanding their sufferings, so living and so doing, shall be damned, so shall those Priests your informers; therefore ye Priests and Rulers of *New-England* shall as surely perish as the Quakers punished by you: As you that have ears to hear, seriously mind what I shall say unto you, are they traitors? are they blasphemers? are they false prophets? as none but our Commission in the revelation can tell what they are, yet this you are to minde, as you intend to finde mercy, to consider against whom they are traitors, against whom they blaspheme, and on whom they prophesie lies; if against God, as you say, then know it is not against you, so not in your jurisdiction, therefore not for you to punish; for against what King the transgression is, in that kingdom he must receive his punishment: But blasphemy, as you call it, is matter
of

of conscience, so in Christs kingdom, and therefore let God alone : *Vengeance is mine, and I will repay* where I have to do, Oh that ye would let God have the same priviledge in his kingdom, as ye would have in yours, as you shall hear at large in the next Chapter; but if ye will not keep in your own kingdom, to do just and righteous things without partiality, bribery, or deceit, but seek your own glory in the ruine of others, then hear what my revelation in the vertue of our Commission saith, I will overturn you, as I have done others before you. Oh then what will ye do in the day of our Gods visitation, and in the desolation that shall come upon you, to whom then will ye cry for mercy? and where then will ye finde your glory, when then your god will be your devil, your heaven your hell, and your glory your shame, and your oppression and persecution, your fuel of eternal burnings to eternitie.

Therefore ye Rulers of *England*, so many of you as have ears to hear, will make this an ordinance among you, That as you are **Magistrates in Reasons**, and not in Faiths kingdom, therefore you are required to keep within your bounds, and therein to discharge your duty of those things required of you in your kingdom, that is, turn not aside the needy from judgement, nor take away the right from the poor, and appear not an hypocrite in a righteous cause, nor make a man an offender for a word, nor lay a snare for him that reproveth you justly, be free from bribes and deceit, but maintain a peaceable quiet Government, that so the people may have free trading, by which they may pay what is taxed upon them; as this is your kingdom, so this is your government, and this is the work ye have to do; and as sure as Christ is the onely God, this will be required of you, when there shall be none to plead for you. ~~O~~ were you but truly sensible of the great charge that lieth upon you, you would not strive who should be the chief Ruler among you, having daily experience how uncertain your honour remains with you, and then in the day of death it is as though it had never been unto you; as do but recollect your thoughts of that Heroick spirit *Oliver* late Protector, where was a wiser head-piece, and a greater Glory for the time of his reign,

and how quickly was it blasted, yea put forth as the snuff of a candle? and is now as though it had never been, and therefore behold your faces in his glass, that as it was with him, so it shall be with all glory here below, one dies, and another lives, and which of you can absolutely say what will become of you on the other side of death, unless you know the two seeds? the nature of which revealed in you, will manifest what God in his form and nature is, the devil in his form and nature is, and so in the knowledge of the true God, you will know what you are here, what you shall be in the grave, as also in the resurrection, even perfect assurance, which is heaven here, and eternal happiness, which is the kingdom of glory hereafter.

Before I conclude with this Scripture, I shall a little paraphrase with you Quakers as touching those sayings in your *New-England Book*, written by *Francis Howgil*, who came under the sentence of eternal condemnation, for despising Christ Jesus the onely God in form of a man: the words *verbatim* are these, *That the Quakers are the Royal Off-spring of the family of him who is the first-born of every creature, and the shoot of a king is among them, and that the arm of the Lord is the Quakers strength.* To which I answer.

Notwithstanding you have it infallibly proved in the revelation of this Commission, that the Scripture was not writ for any but the seed of Faith, and yet the seed of Reason that are altogether a stranger to Faith, yet they will all say they have Faith and believe in Christ Jesus, so that enquire of all the inhabitants of *London* or else where, and there is not any but they will affirm they believe, and hope to be saved, and yet what preaching and praying there is to make men believe, and yet all the members of the seven Churches will say they believe, and yet in what company soever you come, you shall scarce finde seven of one minde, but divided in their judgements, because they know no true foundation at all, and yet every one hath kindled a fire in which they burn their clay and brick, and in the light of that fire they have kindled, they wander from duty to duty, seeking straw to make their full tale, and thus the blinde Quakers are laboring

boring through the fire of their own righteousness, intending to finde rest, but cannot, in that their foundation is sand and not a rock, and so cannot build a house without secret doubts and fears of eternal condemnation, and yet you read there is a rest remaining to the people of God, which rest is perfect assurance of a mans salvation, which cannot be attained til thou comes to the knowledge of the true God Christ Jesus, who is the saving rock, and everlasting habitation eternally in the heavens, as read *Heb. 12. 22, 23.* and you shall finde who they were, and how they were come to this heavenly rest: first you finde they were Commissioners as-aforesaid, and those that believed in their doctrine that were come to *the Church of the first-born which are written in heaven*, which heaven is not in reason, but in faith, as *Rom 5. 1, 2.* *Therefore being justified by faith, they had peace in God*, and by faith they had access to the kingdom of grace, wherein they then believed: now these that was commisionate by voice of words, that family of those few Believers that had faith in that Commis-sion, was, as *Acts 17. 29.* *The royal off-spring of the first-born, even Christ Jesus the onely God*, and so were ult men made perfect in their spirits, by believing that the Spirit or God-head was in Christ Jesus body that was crucified, and no other form or likeness as gold, silver, wood, or stone, as was supposed, *Isaiah 40. 18.* and is now supposed by you Quakers, that God is not in his own form, but ye compare and liken him to be in your form as aforesaid, and therefore take notice that so many of you as lives and dies, in that pretended light within you, are the off-spring of that lying imagination of Reason the devil within you, and not the off-spring of Christ the body of living faith without you.

And then thou sayest, the shout of a King is among you, now whether you do intend Christ Jesus the King of glory, or a mortal king of this perishing world, or *James Naylor*, by some of you reported the King of *Israel*, I know not, however if ye pretend Christ Jesus, I say, as again and again I have told you, he is not in you, nor among you, but above you in his own kingdom of glory; but this I acknowledge with you, if you intend *James Naylor*, so reported, and by some of you believed the King of *Israel*,

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as upon his Examination was confessed, the shout of such a King is among you, I do not deny, and therefore remember the revelation of this last Commission told you so, there never was, is, or shall be the shout of any other king, but that kingly imagination of Reason the devil among you.

As do but observe your last diabolical boasting, that the arm of the Lord is the Quakers strength, from your own words you discover your downfal, in that you know not the Lord nor his strength, as before was manifest, for you believe in no other Lord or Christ but what is within you, and what then is the Lords arm but your own, so that your strength lieth in your selves, which you call the arm of the Lord, for Reasons strength is your protection, in moral civility and Pharasaical righteous-like suffering, by which if it were possible you are those that would deceive the very elect, as *Mark* 13. 21, 22. as since the second Commission, what preaching, praying, and reading hath there been to finde out the true Christ, one cavelling and disputing with another, saying, Christ is in our assembly, in our worship, and our way, when from the Lord Jesus who is the onely God, I say ye are all false Christs and false prophets, with your counterfeit seducing signs and wonders; And as we are the last and spiritual Commission of the Holy Ghost or Eternal Spirit as aforesaid [minde what you read] for by revelation of that nature or seed that is in Christs own body, I declare, and shall seal it with the death of my soul, for a witness against all you that persecute me for my revelation, that we have power, as the Apostles had in theirs, to curse either angel or any of you, that shall gain-say us, despise us, or call our Commission a lie, I say in the vertue of our Commission we have power to curse both you and your god with an eternal curse, that is irrevocable, therefore jest not with edge tools, nor dally with the Law, but observe what faith, which is truth in me, saith, that all the Gods that ever was, is, or ever shall be, was, and ever will be in the person of Christ Jesus, though three Titles, yet but one person glorified, to your sorrow, and therefore remember I told you, that whoever after the reading of this, be left to despise it, or die in the ignorance of it, shall both soul and body perish

to all eternity, I speak the truth from Christ Jesus, perfect assurance bears me witness that there was to be three Commissions, of which number two is past, and we are the last Commission that ever shall appear in this bloody unbelieving world, and take notice that I am as a brand plucked out of the fire, from the lust of sin, the riches and honour of this world, to bear testimony unto these two Witnesses spoken of in the eleventh of the *Revelation*, which ere long will be interpreted to publick view; and therefore ye Quakers, or any other, believe me whether ye can or no, know this we are but few, and not so many as you Papistical, Episcopal, Presbyter, Independent, Baptist, Ranter, and Quaker are, for very few there are that shall be saved; and as we are commisionate by voice of words from the glorious mouth of the Lord Jesus, so our seed is from heaven heavenly, insomuch that none can give us a name, or comprehend what we are, though all ye are comprehended by us, what ye are, where ye live, and what your god and devil is; so that now ye Quakers observe, that the arm of the Lord is faith, which faith is in us, and among us, by which we have daily strength to declare, that all preaching, praying or suffering, not being sent by voice of words as aforesaid, are but counterfeits, so blasphemous liars, of which sort none shall have perfect assurance of heaven here, or ever enter the kingdom of Glory hereafter, so that despise, scoff, jear, persecute, yea put to death what you please, as sure as Christs person that upon this earth was crucified, is now in heaven glorified, so sure shall none of you see the person of Christ, Saints or Angels in the highest heavens glorified to eternity, but be raised devils upon this earth, damned for ever, for ever, yea for ever without end.

Rom. 9. 11. Hath not the Potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

Norwithstanding this Scripture is clear for the Royal Prerogative Power of God as it lieth in the connexion of it, as also

also the Chapter is full of the same matter, confirming that God must needs do with his creature what he pleaseth, otherwise to what end should he have created any living being in his presence, if the creature had power in it self to be saved or damned at his own will and pleasure, surely then were it a madness in any creature to fear damnation, or be troubled at any thing it doth, and that because it lieth not in the power of God that formed thee, but in thy self. O herein lay my sorrow, to consider that most part of the world are plunged into this Chaos of eternal darkness, to believe without any true testimony of any of the three Commissions, that God should not have the power of a mortal King, when you see it daily that Reason, the god of this world, will put to death, and preserve alive whom he pleaseth, and yet Christ Jesus the Creator of heaven and earth, must by his creature be put to death, yea judged a Tyrant by the seed of the serpent, for saying, *I will have mercy on whom I will, and whom I will I harden*, which is no less then if he had said, Whom I will damn, I will, and whom I will save, I will, what is that to any man? shalt thou that wast formed by me, say unto me, Why dost thou deal so hardly with me? I say man must have power to put Christ to death, not onely in his own person, but in his word and people, and none shall say against it, when as if God doth but write a word, that he hath all power in heaven and earth, man grumbles that he should assume a power to damn, when you see that one creature is lord over another, to devour its inferiour, as a great dog worries a little dog, and great fishes swallows up the little ones, and so great men murder poor men, and yet God must have no power over his creature, but only a name of a God, but no power as a God, unless it be to pardon and forgive all the bloodshed that hath been acted by the seed of Reason against the Seed of Faith, I say this cursed brood will allow God this Prerogative, to feed them with riches and pleasure of this world, to oppress and tyrannize over the poor Seed of Faith, and when death comes, they would have God ask them whether it be their will to be damned, or no, that priviledge Christ could not have of his creature, to know of the Jews whether the sentence of his death

death might lie at his own disposing or no ; this priviledge that God could not have of man, man would have of God, but know this, O wretched rebellious creature, that thou shalt finde in thy soul, with that blasphemous devil largely, who ever thou art that lives and dies in this belief of thine, that thou shalt be eternally damned, and yet not know who it was, though thou canst not believe what now I write, yet thou shalt finde with a witness the truth of thy eternal misery, inthat I know thou wert fitted for destruction.

Now the main ground of all this floweth from thy ignorance, not knowing what God and his nature is, and what the devil and his nature is, for if thou didst but rightly understand the one, thou wouldest know the other, whether they are both one, or contrary the one to the other ; for if thou knewest that God and his nature were in antipathy to the devil and his nature, then I would know of thee who made them so, and wherefore they were made so, and which of the two hath the preheminance, thy knowledge in these things would yield a submission to the Royal Prerogative Power of God, and not stand cavelling whether God had a power to damn as well as to save ; for this know [if there be none to be damned, then there is none to be saved] so not two, but one, and that one being God and his nature, shall not need to be saved, it being a Savior it self ; but if thou understand there is two seeds, so two natures, so a God and a devil, then thou mightest also know whether God or the devil made it so ; if the devil, then his seed hath the preheminance above God ; but if God made it so, as he did, then know this, that God hath power over the devil, and so the devil and his seed must be subject to him, or else he must be damned by him, but the devil cannot, nor will not submit, therefore must be damned ; and if this seed Reason, the devil, was appointed for damnation, as none but his seed will gain-say it, who must damn him, if not God, for this be sure the devil loves himself too well, to damn himself, or yield himself to be damned ; so it being affirmed that there is not one, but two, and these two as fire and water, light and darkness, I marvel much thou shouldest have a thought of their ever being reconciled, so

of necessity one must perish, and that not willingly from its own will, but the pleasure and will of the other, even **God**.

Therefore withstand it what thou pleasest, this I know that **God** could die, and by his own power raise himself again, that so he might by his power raise up the seed of his own body from death to life; and as by this power he can raise up his own seed, so by the same power he can keep down the seed of the devil; for this is truth, that if **God** can damn none, then he can save none: but be not doubting, but believe, that if he have power to save, he hath power to damn, otherwise all power was not given **Christ** in earth, as well as in heaven, but in that he had power on earth, he can as well raise his own above it, as keep the devil in and upon it, and that eternal without end, if not, there had been no end of this the devils, or Reasons kingdom, had it been so, as it is not, then the devils might truly have said, as now they do falsely, that **God** had power to damn none, and so his power had onely been in heaven, and not on earth; but if you will believe Scripture, or me, and both as one, you shall finde that **God** doth damn as well as save, and that not for any evil thing thou hast done, but being damned, thou dost little that is good, nor never shalt truly know him as he is **God**, yea **God** a power, for if he had no power, he was no **God**; for it is a power ye pretend to know, and this power to be in you, and not above you, and so ye acknowledge no other **God** but what is within you, and from hence it comes you perswade your selves to hearken to the light within you, supposing that is all the light that will guide and protect you, and thus ye conceive this **God** was an infinite nothing, and so made all things of nothing, and of nothing comes all things that are; but however your blindness be great, yea and that light that is in you thick darkness, yet let me tell you [of nothing comes nothing] but an infinite Spirit without a body is nothing, so what power can be in that which hath no person? But you say, **God** hath no form, then know he hath no power, for without a form there is no life, so **God** being all life without form, could not give life to man till he had a form, and that life ye conceive that made all forms, breathed it self into these forms so made by it, and so that

God

God that made you, is in you, and what power he hath is at your disposing, if this be true, as I know it is not, then it is no wonder you should say, God made no creature to damn it, in that he made man to live in him, and so if God damn man, he must damn himself with man. *Hath not the potter power over the clay?* what say you? hath not a living man power over a dead lump of clay, can you deny it? no surely, it is consented to by all, that man hath this power, but it is much questioned whether God hath this power as the potter hath, and that because one they see, and the other they cannot, the one is evil, the other is not: for what is the thoughts of Reason, think you? it is a tyrannical act in God to make a vessel for damnation. Now thou proud Reason, devil, what wouldest thou have God to do? thou wouldest have all been made vessels of salvation, and what then, shall not all be saved? for surely as the vessel is made, so it shall continue, for though a glorious vessel in the using of it may gather dust & filth, according as it is used, and so become as a vessel dishonorable, in respect of that corruption it is clothed withal, but when that vessel is washed, then it looks as glorious as before; but that vessel that was made deformed, notwithstanding all washing, it will look deformed still; and therefore if all souls had been made vessels of salvation, notwithstanding in their life time they may gather corruption by sins and iniquities, yet all this while they are vessels of honour, as in relation to their creation, or that seed of Faith in them; for all the time that *Paul* was clothed with a corrupted persecuting spirit, he was a vessel of honor as in the account of God, though in himself he was deformed; but when the deformed spirit of reason was kept under that honorable spirit of Faith, then his soul was honorable in his own apprehension, and so did manifest it self a vessel of glory to the view and experience of others. Now you that are not appointed for destruction, may undoubtedly believe that there is a secret knowledge in the breast of the Lord Jesus, who are the vessels of Faith, and who are the vessels of Reason, and this infinite Wisdom hath appointed the means when, and which way this vessel of Faith shall come to the knowledge of his glorious person, as my soul can witness, which

on the contrary the seed of Reason shall never come to the understanding of this Royal Prerogative Power of God, but shall weary out themselves with fasting, weeping, and prayer, and yet come short of the knowledge of the true God, as *Matth. 13. 15.* *For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.* You the seed of Reason, that say it is in your power, why do ye not hear? why do ye not see? why do ye not understand? Christ the eternal God is preached to all, you have as much priviledge to hear as another, and yet you understand not what you hear, you think you are righteous, you judge your selves wise, yea so wise, that none understands more, nor so much as you, and why do you not understand that Christ is the onely God, as well as the simple-hearted ignorant fools so esteemed by you? can you tell me what is the ground why you do not hear? are you wiser then your fathers the Jews, the seed of *Abraham*? if you were wiser, as you are not, as they could not, no more can you, as in them you may read your destiny, *John 8. 43.* *Why do you not understand my speech, even because ye cannot hear my word: you talk of God being your Father, if he were your Father, ye would love me, because I came from God, as I am truth, and cannot lie, I tell you the truth, and why do ye not believe me? ye are witnesses to your selves what seed ye are, the seed of Abraham according to reason, but not according to faith, for Abraham saw me not, but believed, and you see me, yea I am he that speak unto you, and yet ye believe not, and that because ye are of your father the devil, that wise, proud, despising seed Reason, the serpent, the god of this world hath blinded your eyes, lest you should see the rise of your misery, or the way to eternal happiness; for you must understand if both these seeds were of the nature of God, then all the world would come to the knowledge of the truth, as in *John 8. 47.* *He that is of God, heareth Gods words, ye therefore hear them not, because ye are not of God.* What say you, Millenaries? what say you, Quakers? and what sayest thou,*

thou, *Richard Coppin* ? with all other of this cursed opinion ? do ye not believe the words of Christ the eternal God ? do ye not read that all is not of God, therefore of the devil, so will not come to Christ that they might have life ? and why will they not come ? because they do not believe that Christ was the Son of God, and why do you not believe ? because your light of reason hath blinded your light of faith : and why is your faith blinded ? because ye are of the devil : and why are most of the devil ? because they should be damned from the knowledge or coming to God who is all Faith, and [no reason.] Now herein appears your madness, that God hath this Prerogative Power.

Therefore hear the words of Christ by his Prophets, crying, *Wo unto him that striveeth with his maker, let the potsherd strive with the potshards of the earth, shall the clay say to him that fashioned it, what makest thou? or thy work he hath no hands? Wo unto him that saith unto his father, What begettest thou? or to the woman, wh. it hast thou brought forth? O wo unto thee Richard Coppin, and the rest of the same faith with thee, that thinketh there is unrighteousness in God, because he hath ordained some to condemnation, and therefore that they may have no hard thoughts of God, they will not believe that ever God did purposely create a man to damn him, for what saith this thieftish brood, it cannot stand with his justice, because an unjust heart saith so, when it is written in Jude, There are creatures of old ordained to condemnation, and others that are appointed to wrath, as 1 Thes. 5. 9. For God hath not appointed us to wrath, but to salvation; from the Lord Jesus, against all the seed of Reason I affirm, if Christ the onely Father of heaven and earth, by his own divine power had not created a seed to be damned, as well as a seed to be saved: then,*

First I demand of thee, why doth the Scripture all along speak of two seeds, as *Cain* and *Abel*, *Isaac* and *Ishmael*, *Jacob* and *Esau*, *Peter* and *Judas*, Salvation and Damnation, Faith and Reason, the one for heaven, and the other for hell, if God and devil were both one seed ?

Secondly, If these seeds were but one seed, why art thou troubled with any secret feares of eternal condemnation, in
that

that then all must be saved, or all must be damned.

Thirdly, If not two, wherein consists the comfort of the righteous, or the misery of the wicked? or how or which way would there be any distinction or difference of the sufferer or oppressor?

Fourthly, If there be two, as there is, what think you, are not you arraigned for thieves and traitors at the Royal Prerogative Bar of Gods justice, so justly damned?

By that time I have opened these in their order, I know there is none but you that are lighters against Gods eternal power, that dare lift up your hand or tongue against this divine revelation of the onely alone messenger of the Lord Jesus, in whose spiritual brest is all power in heaven and in earth, blessed for ever.

First for the first, if there be but one Seed, why doth the Scripture hold forth two Seeds? and if ye believe Scripture, you may read it as clear as the Sun at noon, but if ye believe not Scripture, then in vain is it for me to waste pen, ink, & paper, but whether you believe it or no, I matter not, I know what it is, and that to this last Commission onely belongs the interpretation thereof, so you that have eares to hear, forget not, but remember what I say, that as touching that, there is two Seeds, and how they became two, and their natures, with the effects and operations of them, it is so clearly opened, how and wherefore these seeds became two in that Book of mine, entituled, *A Wonder of Wonders*, that I shall not need to encumber the Press with the same relation again, onely I shall give you a breviare of these two Seeds upon another account; that so none of the blessed Seed of the Lord may want revelation to encrease their Seed of Faith in this world, it is writ, *Abraham* was grieved that there should be any difference betwixt *Ishmael* and *Isaac*, they being both of his own getting, so both of his own flesh, notwithstanding there was a promise to *Isaac* according to the spirit or seed of faith, yet it is written, *Gen. 17, 18. That Abraham requested the Lord that Ishmael might live before him as wel as Isaac*, yet the Lords answer was, *As for Ishmael I have heard thee, behold I have blessed him, & will make him fruitful, and will multiply him exceedingly, twelve princes shall he beget, and I will make him a great nation, . but Abraham know this, my*
covenant

covenant wil I establish with Isaac whom Sarah shall bear unto thee at this set time in the next year.

Now all you that have ears to hear may understand, that the promise and covenant of eternal life and happiness was invested upon *Isaac* and his seed, although *Ishmael* was his eldest son; but now you may plead the difference of these Seeds did onely consist as one was of his servant, and the other of his wife, so one a Gentile bond-woman, and the other a Jewish free-woman, and so they are two as in relation to the flesh and not the spirit; but then what will you do with *Esau* and *Jacob*, they were one flesh by father and mother, yea both in one womb, and *Esau* was the elder, yet they were two Nations, and two manner of people, *and the elder shall serve the younger*? for it was revealed unto *Rebecca*, that God hated *Esau* and loved *Jacob*, now was not this eternal love, and eternal hatred, from whence *Esau* was eternally damned, and *Jacob* eternally saved, though not revealed to either of them? for if *Esau* had known what I now write, he might have had more ground then any of you, to upbraid God with cruelty, that before he was capable to think, much more to act any evil, should be damned; I say here was matter enough for *Esau* to have hard thoughts of God, and to reply, and say, Why should I not be saved as well as my brother *Jacob*? what evil have I done more then he? I was begot by a faithful man, and born of a faithful woman, nay, and was the first-born from the same womb as my brother *Jacob* was, so that what justice can be in this God to damn me and save him? truly from the Spirit of All-knowing Faith, against, yea against all the seed of Reason that is in either angel or man I affirm, that if *Esau* had known what I now write, and should have replied against God as aforesaid, that this, or to this effect had been the answer of God, *Esau*, thou sayest I have not done thee justice, thou canst not tell whether I have or no, for thou knowest not that thou wast dead earth and water, neither dost thou understand that of that dead lump I have made thee this living form, and if all the time of thy life thou hadst pleasure, riches, fame, and honor of this world, which if I had not brought thee into this thou art, thou hadst known none of this, and
what

what if after all this thy greatness, pleasure, mirth and joy, thou shalt never die unto a lump of dead dust again, but die from this mortal pleasant life, to live unto a living never dying death, what is that to thee? canst thou deliver thy self? and may not I do with thee as thou hast done with thy fellow-creatures in the day of thy power? may not I by my power keep thee under eternal death to all eternity, therefore in that I made thee life out of death, I will make thee eternal death out of life, *for this purpose have I raised thee, that I might shew my power in thee*, otherwise where had my Royal Prerogative Power been known, if I had not brought forth another seed, and given it a great power to encounter with me, the God of all power? I say, if God could not by his word speaking have brought forth another seed contrary to his owne, and so another wisdom and power continually to war and oppose him in his word and people, he had not been known to have been a God commanding all power in heaven and earth whatsoever, neither had there been any mention in the Scripture of two, nor no need of any creation at all, so no necessity of such titles as devil, hell, or damnation.

But this as by experience I know now there is two, so I know it was resolved in the spiritual breast of the Lord Jesus, that from the beginning there should be two, and that for this very end and purpose, that Reason in the wisdom and power thereof, might oppose and destroy the wisdom and power of Faith, that so God the power of all Faith might suffer death by Reasons power, that so Reason might know Faith had power to pass through their death to its power of life again, as in the 2^d Chapter is proved, and for their so doing, that Reasons power might both know and acknowledge, that God who is the ever-living Power of all Faith, is able to keep Reasons power under eternal death, as it is written, *John 18. 37. To this end was I born, and for this cause came I into the world, to raise my own seed, to live in eternal glory with me, and to keep the contrary seed under a living death to eternal misery.*

2. If not two, but one, why then art thou troubled with any secret fears of eternal condemnation? for why, if there be but one,

one, and that one the seed or nature of Gods own body, then all that seed must be saved; but on the contrary if there be but one, and that one the seed or nature of the devil, then all must be damned.

Ans. What ever man doth dream, or by their light of reason imagine that there is but one, and that it lieth in the power of man to make two, however it hath by the Spirit of Faith and letter of Scripture been proved to the contrary, what is the matter then that thou that believest this, art now and then troubled with any secret fears of eternal damnation? for this thou must be sure, if God brought forth but one seed, and that seed the nature of himself, that as God is eternally happy, so must the seed of his own body be likewise happy, and therefore why shouldest thou fear damnation? for it is as impossible for thee to be damned, as God himself: but on the contrary, if thou believe or imagine that this one seed is of the nature of the devil, then it is in vain to have any hopes of salvation, unless thou conceivest the devil shall be saved, but that thou canst not believe, therefore must absolutely conclude thou must be damned: But now comes in a helpless remedy for a deadly wound, that though God made but one, yet man hath made two out of that one, and so comes in his secret feares of damnation. Do but observe what a Castle thou hast built in the Air, that God made but one, that is, all that is good, and thou being man, hast made all that is evil, suppose this were as thou sayest, why shouldest thou trouble thy self with damnation? for if it be as thou sayest, it lieth in thy power to do evil, or leave it, for thou having done more then God, may if thou please undo it again; and thou knowing it is for sinne that thou must be damned, and sin lieth in thy power to act or no, why then shouldest thou have any secret fears of damnation? surely if salvation were at my disposing, I should not have either secret or publick fears of being eternally damned, for if so, I would take my pleasure to satisfie my lust, and please my minde in all that my heart delights in, so long as I have health I would not cease to do any unjust thing, that thereby I might grow rich, famous, and honorable in this world, for what matter though these be the
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66 If damnation is in mans power, none will be damned.

fruits of damnation, yet it lieth in my power whether I will be damned or no, and therefore when I think that death is at hand, then I will leave off all that is evil. Ah pitiful soul, what filthy cogitations lodgeth in thy heart, that thou hast a power, and it lieth in thy power whether thou wilt be damned or no, when thou canst not make a louse, much less save or damn thy own soul: no no, thou shalt to thy cost know, *that it is not in man that runneth, nor in him that willet, but in God that sheweth mercy*; for, as it is written, *I will have mercy on whom I will have mercy, and whom I will I will harden*, with many such places, and yet what a noise mortality makes that damnation is not from God, but by man; for what say these sad creatures? if God made man purposely to damn him, then it is no matter what man doth, for let man do what good he can, if ordained for damnation, he must be damned, and if we do never so much evil, we can but be damned; therefore saith these men, this doctrine will lead men to all manner of filthiness. To which I answer, Though in some measure it is true what thou hast said, yet it doth not follow that thereby man will take liberty to sin, and that because none of you knoweth who are appointed for damnation, and who for salvation, so your ignorance in this Prerogative Power of God, will rather keep you under obedience, and make all men strive to do righteous things before God and man, and thereby you may prevent the damnation of thy soul; but if it were in thy power as afore-said, then it were an encouragement to take liberty to sin: but as this secret lodgeth in the breast of the Lord Jesus, therefore man not knowing how he becomes damned, his ignorance in this is that which causeth many secret fears, lest he should not walk worthy of the favour of God in point of salvation: But,

3. If not two, wherein then would consist the comfort of the righteous, or misery of the wicked? or what difference would there be of the persecuted and persecutor?

An. For my part I cannot tell what difference there would be between a murderer, adulterer, a thief, a drunkard, a swearer, or a liar, and an upright, just, harmless, innocent soul, if not two: what difference then between God and devil, heaven and hell,

hell, salvation and damnation, yea what matter is it for faith or Reason if all be one Seed, and what comfort is it for me to leave my trade of preaching, by which I might have lived very honorably and comfortably in this perishing world, when as now the short time I have to stay in Reasons kingdom, I shall be in wants, and undergo bad reports, yea imprisoned, if not put to death, I say what comfort can a soul here enjoy, if there were but one Seed? Of these sort *Paul* met withall in his dayes, that would have no resurrection, so no devil, but all God, for if none shall be rayled, then none shall be saved, nor none shall be damned, so that well might *Paul* with me say, *If in this life onely we have hope in Christ, we are of all men most miserable*, to lose our maintenance, our good name, to be reproached, to be in want, yea to forsake all the riches, honor, and pleasure of this world, that we might with reason have enjoyed; if but one seed, then miserable are our days, and happy are the days of the wicked, that is clad in silk and scarlet, and hath his coaches and servants to attend him, that hath no want, but fulness what heart can desire to enjoy, I say if not two, there would be no difference between the oppressor and sufferer, and then might we, as Reason hath and dayly doth in this his kingdom, watch all opportunities to pull down others, and so set up our selves, for why the time present would be the onely power, the onely happiness, or the onely misery, and so the wisest head-peece of reason, would be the onely god, the onely heaven, and the onely glory, that would be for ever after: But,

Fourthly and lastly, if there be two, as two to your eternal sorrow you shall one day know, what think you then, are you not arraigned for thieves and traitors at the Royal Prerogative Bar of Gods justice, so justly damned?

An. What ever you the seed of Reason believe, or from the imagination of your heart suppose, yet this I assuredly know, whether you believe Scripture or no, or whether you own what I write now or no, I matter not, yet from Christ Jesus the Resurrection of all souls, I declare unto you, that whosoever cannot believe, that the salvation and damnation of all soules floweth

from the Royal Prerogative Power of God, without any relation to either good or evil done by thee, let me tell thee, and yet not I, but the seed of Gods own body in me, that thou art a thief, yea a spiritual thief, for thou hast in thy thoughts robbed Christ of his glory, which he hath so often said he will not give to another, no not to man or angel, and yet thou pitiful poor mortal soul, thou dost reply against God, in that thou wouldest not have such a thought of God, that he should create a soul to damn it, and so becomes a rebellious traitor, in that thou wilt assume damnation into thy own power, as aforesaid, and upon this account stands guilty before the Divine Justice of God, shut up in darkness of unbelief till the day of resurrection; at which day thou shalt be raised all reason, and no faith, where then on this earth thy soul shall be thy devil, and thy body thy hell, shut up close prisoners to all eternity, and these thy thoughts, words, and actions, shall be the dreadful accusing fiery Law that shall never quench, no never, never end.

For this ye faithful of the Lord may be confident, as by the eye of faith I see perfected in my soul, that so long as a subject stands questioning with a king then in being, of his Prerogative Power, that man at last will query his head from his shoulders, then how much more mayest thou expect, that dares attempt to call God to an account as touching his Royal, Eternal, Prerogative Power, that hath all power in heaven and earth, to do with his creature what he will? who shall question him, or by a Law try him for injustice, when he made heaven and earth, with all creatures in them, and gave a Law for man to be obedient to him? I wonder man should not tremble at any such thought of God, therefore this know, that soul that cannot believe this, and so yield to the Royal Prerogative Power of God in this, shall be eternally damned by this; for all Scriptures that are seemingly against this, you do not understand concerning this, as now by the spirit of Faith shall be infallibly interpreted, for the confirmation of this point in hand, as you have it written, *who will have all men to be saved, and come to the knowledge of the truth, for as I live, saith the Lord God, I have no pleasure in the death of the wicked; and so he confirms*

firmes it again, that they should rather turn and live, and therefore it is written, *Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?*

Now here seemes to be a flat contradiction to all that I have writtten in the precedent matter, therefore I shall reveal what death this is the Lord hath no pleasure in, and what not, that so you may not, as your fore-fathers have done, count the ways of the Lord unequal, for want of understanding herein, the Free-willers have to their own destruction made the Royal Prerogative Power of God of no effect.

Concerning this it is written, *Deut. 30. 19. I call heaven and earth to record this day, that I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live.* Now ye rebels, what say you, have you not your desire? that before you have so much cavelled about you have a law, which if you keep you shall live by it, but if ye break it, ye shall be destroyed; as observe, *if ye be willing and obedient ye shall live, that is, ye shall eat the good of the land, but if ye refuse and rebel, ye shall die, that is, ye shall be destroyed by the sword;* as touching this death the Lord hath no pleasure, but that all the house of Israel should keep his Law and be saved, and if they were destroyed they might blame themselves, for they had a Law according to their own desire, which they did promise to keep, as *Deut. 5. 27. Speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and obey it,* but they were as *Isaiah 30. 9. which if they had performed they had not died; and if possible they might live and not die, he caused the Law to be daily read unto them, and to exhort them again and again, that they might not forget, but walk obedient thereunto: now where-as it is written, As I live saith the Lord God, I have no pleasure in the death of the wicked,* was as I told you, *that the fig-tree should not blossom, neither shall fruits be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall, but their goods shall become a booty, and their houses a desolation: this is the death and destruction that Christ Jesus hath no pleasure in, as it is written,*

ten, *Luke 19.* And when he was come near, he beheld the City and wept over it, saying, if thou hadst known, even thou, at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes: these, with many such like places, do all threaten an external death, as unto the death of their bodies, their goods, and their cattel, the Lord hath no pleasure, but as from this death he would have all men to be preserved; which if they had observed his statutes and ordinances, it had been well with them, but as they did not, I will ruinate them from the face of the earth, and therefore attend and give ear thou cavelling rebellious spirit, unto the words of *Isaiah 5. 3.* *Against the inhabitants of Jerusalem, and ye men of Judah, saying, Judge, I pray you, betwixt me and my vineyard, I fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein, so that what could I have done more to my vineyard that I have not done? and yet for all this when I looked for grapes, behold it brought forth wilde grapes, yea whereas he looked for judgement, but behold oppression; for righteousness, but behold a cry; they called good evil, and evil good, darkness light, and light darkness, they are wise in their own eyes, and prudent in their own sight, and did justify the wicked for a reward, and took away the righteousness of the righteous from him:* Now what could the Lord do less then to send them to Captivity, and utterly destroy them tall and branch? which if they had kept his Law, he had continued his mercy, for as I live I had no desire to sell them to the hands of the Heathens.

Therefore *Richard Coppin*, and the rest of the free-willers with thee, what advantage can you reap from this? or wherein can you finde that the eternal death of all soules is not reserved in the spiritual brest of the Lord Jesus, though you say it lieth in your power to commit evil or no? yet let me tell you, very few of you can so far keep the Law, so as to perserve your selves from prison, but for all your power of freedom in the flesh, you are now and then curbed by a power of flesh, but however you may now and then escape this, yet minde what I say, you can no wayes free or deliver your selves from eternal death, though you shall never
know

know how nor which way it comes, no nor any of you that shall be damned, shall but onely understand that your destruction is of your selves, though I know the rise of your damnation is from the Royal Prerogative power of God, as is confirmed by *Isaiah 6. 10.* *Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed.* So likewise you read *Rom. 11. 7, 8.* that God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day; what then? *Israel* hath not attained that which he seeketh for, but election hath obtained it, and the rest were blinded, and yet, as *Isaiah 10. 15.* shall the ax boast himself against him that heweth therewith? or shall the sawe magnifie it self against him that shaketh it? or as if the rod should shake it self against them that take it up, or as if the staff should lift up it self as though it were no wood: So as *Isaiah* said to your fathers, so I say unto you, as if it lay in your power to damna or save your soules, you boast your selves against Christ Jesus the Lord of glory, as thou *Richard Coppin* in thy last Book lately printed, and before a friend of ours at *East-maulden* in *Kent*, thou declaredst, that the cause wherefore thou writest or preacheest against the Ministers of *England*, was to preach down their preaching: why, what is the matter? is *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*? what, will you by the name of Belzeub cast down devils? O friend, it is unpossibile, for they have a Call to preach, and you have none, they can pray and preach better then you, and are a little nearer the truth then you, so that you cannot preach down their preaching, but thou must preach down thy self, for you have one God, and one devil, one hell, and one heaven: But may be thou wouldest preach downe their Tithes, and what then? must they wander up and down the Countrey with you, and take the benevolence of men and women, as you do? therefore cease their pen against them, and write against thy self, you being all Non-commissionate, so not sent to preach, therefore ought not to judge one another, you being carnal, and not spiritual, reason, and not faith, cannot judge with righteous judgement, for that alone be-
longs

longs to our Commission, the spiritual revelation thereof judgeth all things, yet cannot be judged of any; and therefore mind what I say unto thee, even the same that I have said of the Quakers, that though thou canst not now believe it, yet when it is too late thou shalt find the truth of what I now write unto thee, as thou canst not love a woman that is onely a spirit without a body, so no more can that god be believed that is a spirit without a body; for if a woman could be no more felt or embraced then a spirit, there would not be so much adultery as there is among the seed of Reason. So to conclude, take notice what I say unto thee, and all of the same faith with thee, that so many of you that lives and dies in that belief of thine, will both soul and body perish to all eternity.

Post-script.

R Eader, when this comes to thy view, do not peruse it slightly, but solidly; read it over again and again, for as in the first Chapter thou shalt finde this is the revelation of the last Commission, that was sent forth by voyce of words from the glorious mouth of the Lord Jesus, as Moses and the Apostles were, therefore being spiritual, hath power to judge all Dispensations that shall either act or threaten to persecute the Author, or burn the said revelation, with eternal sentence for ever.

F I N I S.
